THE LIFE AND GATE OF CHRISTIANITIE, ENTREATING OF THE SACRAMENT OF BAPTISME, DEVIDED INTO FIVE BOOKES.

Contayning the effects, the mater, the forme, the Baptiser, and the partie Baptised: with the reasons and vse of all the auntient rites and Ceremonies.

Wonderful necessarie, duringe these times, to be vnderstood and perused of all sortes of persons.

Composed, gathered, and written by O. A.

Effundam super vos aquam mundam, & mundabini ab omnibus inquinamentis vestris.
Ezechi. cap. 34.

With permission.

Anno M. DC. XIIII.

THE LIFE
AND DEATH OF
CHRISTIANITY, EN-
TREATING OF ITS SA-
CRAMENT OF BAPTISM, DE-

THE PREFACE TO THE CVRTEOVS READER.

CONsidering with my ſelfe (Gentle Reader) what ſhould be the principall cauſe and moſt effectuall motiues, that ſhould vrge the kings maieſtie and moſt high Court of *Parlament*, to enacte and make that rigorous lawe and penall Statute concerning the *Baptiſme* of *Catholikes* Children: *Firſt that they ſhould not be Baptiſed by their owne Prieſts: nor anie Catholike Layman or Mydwife of their Profeſſion in Religion: Secondlie that they muſt be forced contrarie to their conſciences vpon paine of forfeiture of an hundreth pounds, to bring or cauſe their Children to be brought to a Miniſter of a contrarie Profeſſion in Religion, and that Publikely in Church or Chapell there to be Baptiſed, vnleſſe the Child were in danger of death, then the Miniſter to be ſent for home to the Catholikes houſe, and ther to miniſter this Sacrament.*

The first reaſon or cauſe may be; for that perchaunce they thought it could not be ſo ſufficientlie performed by anie other then of their owne miniſterie, pro- *The firſt reaſon of ye Statute.*

feſſion and Religion. But if they imagined any ſuch thing ſurely they were mightely deceaued: and ſome of the learned amongſt them (I meane the Lords Spirituall) might haue informed them, that this conceit or opinion inclined to the practiſe of the old *Heretikes* the *Donatiſts*, against whom *S. Auguſtine* writte many bookes aboue a thouſand yeares agoe, who were perſwaded that the Children *Baptiſed* by anie other then themſelues, were not ſufficiently *Baptiſed*: but they *Rebaptiſed* againe euen *Catholikes* if any returned or came to be of their profeſſion. Not much vnlike by reaſon of this ſtatute it is nowe practiſed. For if any *Catholike* doe preſent his Child at *Church* or Chappell for auoyding the penaltie with proteſtation that the Child is all readie chriſtined: yet not withſtanding, ſay the moſt part of the vnlearned miniſters, I will doe my dutie and office, and ſo rebaptiſe the Child, although this be expreſslie contrarie to the conſtitutions of the Canon Law: and by the ſame Canon Law they incurre by the acte of *Rebaptization Irregularitie*. Some in deed of the Ciuiller and learneder ſort of *Miniſters*, doe not abſo-

Aug. lib. 1. con. Donat.

De Cõſecra. diſt. 4. can. qui bis.

absolutly *Rebaptise*, but with Condition: *If thou arte not Baptised, I Baptise thee*. But this will not serue their turne, but rather betrayeth their ignorance? For they ought not to *Rebaptise*, vpon Condition, but when there is probable doubt, that the partie presented vnto them is not *Baptised*. Here is no such matter, but protestation made by the parents or others that the Child is allready *Baptised*.

The Second reason.

For a second reason I imagine they could not so much as thinke that the *Baptisme* practised in the *Roman Catholike Church* or by a *Roman Catholike Priest* was no *Baptisme*, was not auaylable, and therfore they made this statute and law. For if this doctrine were true, woe then to their *Protestanticall* congregation. For first, then many of them were not *Christians*. Secondlythey neuer had any head of their *Church a Christian*. They haue had but fower heads of their *Church*, and they of diuerse sorts: An old man, a man of middle age, a woman, and a child; and these fower all different in age, or sexe, and all fower baptised *Catholiklie* by a *Catholike Bishop* or *Priest* according to the *Roman* vse. But if *Baptisme* acted and done by a

Catholike Bishop or *Priest* according to the *Roman* vse were not auaylable, why then no *Baptisme* no *Christianitie*, and consequentlie the head of their *Church* no *Christian*. For K. *Henrie* the eight the first head of the *Church* of *England*, was *Catholikly Baptised* before *Protestancie* was preached. King *Edward* the sixth a Chid a boy, he also was *Baptised* according to the *Roman* vse by *Henry* his Father. And for the woman Queene *Elizabeth*, she was baptised *Catholiklie*, & (God saue all good tokés) as the report goeth, she berayed the font. *Premonition.* And for our King Iames, who now raigneth, he reporteth him self that he was *Baptised* by a *Catholike Bishop*. And for the *Circumstances* I had rather an other should examine then my self. But what milke he sucked from his nurces breast I know not, but sure I am his mother, from whom he had his being and first entrance into this world, was a Constant *Roman Catholike* and a worthie Queene and *Martyr*. But to conclud the statute sure was not acted vpon conceat that *Catholikes* did not trulie *Baptise*, and that by *Catholike Baptisme* they were not true *Christians*. Some other reason they had, and

what may that be?

Thirdly their motiue ſurely might be to gette monie, and begger and impouerish *Catholikes*. This in deed hath wrought ſome effect. For ſome Gentlemen haue bene brought in queſtion by ſome Promoters for not bringing their Children to the Church to be *Baptiſed*, and ſo forced to compound, or elſe by *Publike* Court to haue beene cenſured for the whole penaltie. The Compoſition hath coſt, ſome twentie pounds, ſome ten pounds, ſome more, ſome leſſe. We know that God doth ſuffer temptations, tribulations, miſeries, wants, pouertie, and ſome tyme beggerie it ſelf to fall vpon is ſeruants, yet we are inſtructed by the *Apoſtle S. Paule*: *Deus autem fidelis eſt, qui non patietur vos tentari vltra id quod, &c. That God is faithfull, and will not ſuffer vs to be tempted aboue that which we are able. But Will make alſo with tentation yſſue*, that we may be able to ſuſtaine, and withall to take cheere and Comfort. We read that old *Tobie* by reaſon he did obſerue his *Religion*, burie the dead, releeue and comfort the afflicted, who were perſecuted for their Conſciences (and this he did contrarie to

The third reaſon.

W. C.
R. B.

1. Cor. 10. v. 13.

Tobi. 2.

the lawes and commaundement of the *King Sennacherib*) he grewe into miſeries, was ſtroken blind by miſchaunce, had wants, became verie poore: yet afterward the *Scripture* ſayeth: God ſent his *Angell* reſtored him to his ſight, and he became againe verie rich. In like manner God
Iob. 1. & 2. ſuffered Iob to be tryed in the loſſe of his wealth and goods, in the death of his Children and ſore punishment of his bodie: yet afterward his welth was reſtored, his Children multiplied, and he recouered his former health. Almightie God commaunded *Abraham* that he should
Gen. 22. with his own hand, ſacrifice his owne Sonne: yet preſently God ſent his *Angell* who ſayd: *Ne extendas manum tuam in Puerum: Extend not thy hand againſt the Child.* So I hope God will one day at his pleaſure put you in a better mind to recall theſe Cruelties and penall exactions, incline you to mercie, ſend his Comforts to his afflicted, and giue to euerie one in the end their right.

In the *Intherim* this muſt be our daylie prayer which the Church vſeth on the
Miſſa Rom. *Sabaothe of Quatuor Tempora in Lent: Adeſto quæſumus Domine ſupplicationibus, &c.* Be thou

Preſent ô Lord, we beſeech thee to our ſupplications, that we may deſerue thou being the giuer of all graces in proſperitie to be humble, and in aduerſitie ſecure and ſtedfaſt. And thou ô Lord our Protector looke vpon vs, that we who are preſſed downe with the weight of our miſeries, may, being partakers of thy mercie, ſerue thee with freedom of mind and courage. Some enuious or litigatorious fellowe may ſay, that by theſe kind of words we should ſeeme to looke for a day and libertie of *Conſcience*. I anſwere. Herein we muſt referre our ſelues to the goodnes and mercie of God. And thus farre we aſſure our ſelues, and this Confidence we haue vpon the veritie of our cauſe, that if we haue no reſtitution, or relaxation of our miſeries in this life, we hope to receaue *Centuplum, an Hundred ſold* in the next, *VVhere neither thiefe can ſteale, nor canker corrupt.* *Matth. 6. ver. 20.*

Fourthlie I thinke the principall cauſe and true motiue and intention of the *Parlament* might be, to with drawe the *Lay Catholike People* from all conuerſation with their *Prieſts* and *Cleargie*, in that they should haue no vſe of them in *Sacraments and Ceremonies*; and therfore they intended to forbid them all, and put a great pe- *The fourth reaſon.*

naltie euen vpon *Baptiſme*, *Mariage* and *Buriall*. For preach they muſt not, by reaſon of the Statute of *Perſuation*: *ſay Maſſe* they may not, you know the penaltie and daunger: heare *Confeſſion* they may not, the Statute of *Abſoluing* forbiddeth: nor burie the *Dead*: *nor Baptiſe*: *nor marrie*. So that they would haue them caſt of as vnprofitable ſeruants. What thinke you of the Counſell of *Iulian* the *Emperour*? Was it not as graue, as wiſe, as politike as the *Parlament* of *England* to ſuppreſſe *Catholike Religion*? Did they not ſhed their bloud and martyr them? Did they not diſarme them, take from them all their forces? Did they not by lawes and Statutes ſpoyle them of their Lands and goods and begger them? Yet *Chriſtianitie* florisheth, and *Iulians Counſell* confounded. Was not alſo the *Counſell* of the *Iewes* as politike, wiſe, carefull, and prouident to ſuppreſſe the *Apoſtles* and commaund they ſhould not ſpeake in the name of *Ieſu*, as the *Parlament* is to expell *Catholike Prieſts*, and the vſe of their *Religion* and function? I would to God they would hearken to the Counſell of *Gamaliel* a graue *Counſeller*, a doctor of the law, honorable to all

people'

people, who brought vp and instructed. S. *Paule* in the lawe, what was his Iudgment: *Let these men alone* (sayeth he) *for if this Counsell or worke they goe about be of men it will be dissolued: but if it be of God, you are not able to dissolue them, least perhaps you be found to resist God also.* Act. 5.

Finallie and fifthly, It may be I haue missed my ayme all this while in the reasons alleadged. For the true meaning and purpose in deed was to bring the *Catholikes* to obedience and Conformitie with the *Protestants* in the Administration of this *Sacrament*, and other publike practises of their Religion. In verie deed there were great reason in making and enacting this lawe, and imposing these grieuous penalties, if the *Catholikes* of *England* were *innouators*, bringers in or deuisers of nouelties; or in administration of this *Sacrament* should derogate or take away any essentiall parte, or should practise any rite or Ceremonie which they had not receaued from their Auncestours, euen from their first Conuersion to *Christianitie*. But considering that the *Catholikes* are verie respectiue, and more carefull, in the due administration of this *The fifth reason.*

Sacrament,

Sacrament, then *Protestant* or *Puritan*; there is small or no reason in my opinion for this seuere penall Statute and lawe, to vrge and force them to bring to the Church vpon so great a penaltie, their Children to be *Baptised* of *Puritan* or *Protestant*. For it is manifest to the whole world, where *Christianitie* hath bene professed, and may appeare by this small ensuing treatise, how obseruant and vigilant the *Catholikes* haue euer beene in the prouision of *Baptisme*, as well in tyme of necessitie in *Priuate Baptisme*, both concerning the *Minister*, as also touching the matter & the forme, which are the two principall partes: and also in publike and solemne Celebration, in obseruing the auntient rites and Ceremonies therof. Farther it is open and plaine to the eyes of all men, that the *Catholikes* doe not decline nor swarue one iote from the *Institution* of *Christ*, but are guided by the
Ioan. 3. *Canon* of holy *Scripture*, especialy concerning the two essentiall parts, that is: that by the speciall ordinance of *Christ* the matter must be true elementall water: and the forme to be: *In the name of the Father, and of the Sonne, and of the Holy Ghost:*

which

Which was preſcribed by no other then *Christ* himſelf after his glorious *Reſurrection*, when he gaue Commiſſion to his *Apoſtles* to *Baptiſe*. And as for the rites & Ceremonies which we *Catholikes* vſe (as ſhall appeare in the 5. Booke of this treatiſe) they are not idle, nor ſuperſtitious, as the *Protestants* would haue them: but moſt honorable, ſignificant, inſtructiue, profitable, and comfortable to Chriſtian people. And for Confirmation of them we haue the practiſe of the *Apoſtles*, the *Tradition* of the auntient *Primatiue Church*, the teſtimonie of all ages, with the approbation of the Fathers, and holie *Doctours* of the *Church*. And it is worth the noting and in particular to be obſerued, that the *Catholikes* at this day in *England*, vſe in the *Celebration* of this *Sacrament* no other matter, nor no other forme, nor Ceremonie then that which was deliuered them by antiquitie euen from the firſt founders and Conuerters of this Iland to *Chriſtianitie*, either among the *Britons*: partly by thoſe who were ſent from *Rome* by *Pope Elutherius* at the inſtance of *King Lucius*: or afterwarde by *S. Germanus* and *S. Lupus* appointed by *Pope Celeſtine*

Matth. 28.

Beda. li. 2. hiſt. Angl. cap. 17.

Celestine for their *Reformation* concerning the *Pelagian* heresie: or amongst the *Scots* or *Picts* by *S. Palladius*: or finallie amongst vs *English* by *S. Augustine* the monke, sent by *S. Gregorie* the *Great*. All which considered (Gentle *Reader*) I referre to thy owne Iudgement what great necessitie there should be so eagerlie and with such penaltie to vrge *Catholikes* to present their Children at *Church* or Chappell, to be *Baptised* of *Puritan* or *Protestant*.

Now hauing diued into the viewe why the *Parlament* enacted so seuerely against *Catholike Baptisme*, by compelling all *Catholikes* vpon such penalties to *Baptize* publikely at their *Church* or *Chappell* by their *Ministers*: I will briefly put downe the motiues that moued me to write this small ensuing treatise.

The motiues to write this treatise.

The reason of the title of the booke.

1. And first (Good *Reader*) I tooke this matter in hand to let thee vnderstand what *Baptisme* is, and the necessitie therof to saluation. It is here on earth the first begining of *Christianitie*: the entrance into the *Catholike Church* the house of God: the high-way to all other *Sacraments*, in so much that without this no other *Sacrament* is auaylable: a washing and

and cleanſing our ſoules from all ſinne *Originall* and others: a *Satisfaction* for all paines due for ſinne eternall or temporall: a deliuerie from the bondage and power of the *Diuell*: a reſtorer of Innocencie: an incorporation to *Chriſt* as members of his bodie myſticall: and finallie a reconciliation vnto the grace & fauour of God Almightie, wherby we are made the adopted Sonnes of God, Coheyres and inheritors with *Chriſt* of the kingdome of heauen. Hath it all theſe effects? Take heed then that thou lay the foundation ſure of thy *Chriſtianitie*, that is: that thou be truely *Baptiſed* and Chriſtened.

The ſecond motiue was to lay open and make plaine vnto thee by way of queſtions and doubts (which I ſuppoſe to be the eaſieſt and plaineſt Courſe for thy better vnderſtanding) the effects, the matter, the forme, the miniſter as well in neceſſitie as in publike Celebration, with the ſolemnitie and Ceremonies of this *Sacrament*; For that thou being more fullie herein inſtructed, thou mayeſt haue a more eſpeciall care to haue it perfectlie effected and trulie performed in 2.

theſe

theſe daungerous tymes of hereſie. For aſſuredly this is the gate that openeth to heauen: which if it should be shutte and not duely miniſtred, there were no hope of ſaluation, but all open to hell and damnation.

3. *The daungerous points of Doctrine concerning Baptiſme.*

Thirdly to giue thee a Caueat and warning of the daungerous opinions and aſſertions, which are taught and ſpread abroad of this *Sacrament* by the *Sectaries* of this age. The firſt daungerous poynt of doctrine is, that the *Sacrament* of *Baptiſme* was inſtitued by *S. Iohn Baptiſt*: and that the *Baptiſme* of *Chriſt*, and *S. Iohns*, is all one and the ſelfe ſame; which is againſt

1. *Scripture* and reaſon. For then we muſt needs ſay, that the firſt and chiefe *Sacramēt* of the new *Teſtament* and *Ghospell* of *Chriſt*, should be inſtituted by a precedent *prophet*, and not by *Chriſt* him ſelf, which were abſurde, ſeing all *Sacraments* of the *New Teſtament*, haue their inſtitution by

2. *Chriſt*, and their force and vertue from his death and *Paſſion*. Secondly that this *Sacrament* doth not conferre grace, cleanſe the ſoule from ſinne as an efficient inſtrumentall cauſe by *Chriſt* inſtituted and endued with that vertu; which

were

were to destroy *Baptisme*. Thirdlie that it doth not impresse in the soule a seale, signe, and Character of *Christianitie* indelible for euer; which is to make no distinction betweene Iewe, Gentill, Pagan and *Christian*. Fourthly that he, who is once *Baptised*, can not be damned; which were to set all at libertie; and make men careless of all other *Christian* life. Fifthly that the only memorie of *Baptisme* doth iustifie from our sinnes, which we shall commit after *Baptisme*, which were to take away all satisfaction, repentance and penance; and other such like absurdities, and daungerous poynts of *Doctrine* against *Scripture*, *Councells*, *Fathers*, and all antiquitie. 3. 4. 5.

Finallie I would haue thee to consider with what subtiltie the *Deuill* hath endeauoured in these latter tymes by his instruments the *Heretikes*, to disgrace the beautie of *Christs Spouse* the *Church*, to depopulate roote vp, and destroy like wild boares the vineyard of our Lord. And I compare the *Sacrament* of *Baptisme* to the tree of life placed in the middest of *Paradise*; which the *Heretikes* of this age, some of them haue hacked and hewed at *The fourth motiue.*

the verie chiefe boughes and branches therof: ſome others haue pilled the barke, and pulled of all the leaues, the beautie therof: and ſome others haue deſtroyed all the fruite and vertu therof, and put the axe euen to the verie roote to deſtroy all. *Martin Luther* endeauoured at one blowe to cutte of two of the eſſentiall parts of this tree of life; that is: the *forme* and *mater* of *Baptiſme*; For (ſayeth he) *no forme of words is neceſſarie*. It is ſufficient with him: *To Baptiſe in the name of the Lord*. And as for the *matter*, anie liquor that is apte to washe, as Ale, beere, or milke, is ſufficient. Thus this Impe and inſtrument of *Sathan*, maketh no ſcruple to deſtroy the two eſſentiall parts of this *Sacrament* to appoint anie liquor for matter, and no forme of words. Although this errour of *Luthers* be againſt *Chriſts inſtitution*, and expreſſe Commaundement, who hath ordayned water to be the matter: and the forme to be: *In the name of the Father, and of the Sonne, and of the Holy Ghoſt*: *M. Brentius* will make himſelf ſo bould with *Chriſt* and his *Church*, as to ſet downe an order of his owne, neuer heard of before: *Let the Minister* (ſayeth he) *re-*

Luther in Sympoſiaticis collo. ca. 17.

Ioan. 3. Matth. 28.

he) *recite the Creed, and say: In this faith I Baptise thee*; and this shall passe for currant without anie other forme of words. *Brentius de Baptis.*

But *M. Iohn Caluin* goeth farther, almost impudēt and blusheth not to say: *That the forme of words in Sacraments are meere Magicall charmes and enchauntments.* And thus you may see how these Agents for *Sathan* doe dismember the essentiall parts of this *Sacrament* of *Baptisme*, and doe cutte of the principall boughes of this tree of life. *Caluin li. 4. institu. cap. 17.*

Then come the *Protestants* in parte ioyning yssue with the *Pelagians*, and pull of the leaues, and pill of the barke of this tree of life, that is: they deride, neglect and contēne the auncient Ceremonies of this *Sacrament* of *Baptisme*, as well the precedent Ceremonies, such as goe before the acte of *Baptisme*, as exorcismes, exsufflations, hallowing of the fonte &c: as the Subsequent such as are after *Baptisme*, videlicet: holy vnction, with holy *Chrisme*, the vse of the waxe-candle or taper light, the cloathing with the white garment commonlie called the *Chrisome*. All which Ceremonies although they be auncient, profitable, significant, and deliuered by Tradition as from the *Protestants. Read S. Aug. li. 2. de nup. & Concupisc. ca. 29.*

Apoſtles, as ſhall appeare in the ſequell: yet are theſe derided, neglected, and contemned by the *Proteſtants*.

Puritans. Laſt of all come the *Puritans* withe the axe of *M. Caluin*, laying load at the very roote of this tree of life, to ouerthrow all, to beat downe this gate and entrance to ſaluation. This *Sacrament* ſay they, is not neceſſarie to *Saluation* for all men, becauſe Children borne of faithfull *Parents* may be ſaued without *Baptiſme*; either by *Predeſtination*, or by the fayth of their *Parents*; the elder ſort being of vnderſtanding, may be ſure of their *Saluation* only by faith. Alſo they extinguish and condemne the two principall effects of *Baptiſme* that is *Remiſsion* of ſinnes, and infuſion of inherent grace wherby the ſoule is cleanſed and iuſtified. Although this be contrarie to *Chriſts* owne wordes, who expreſſeth the neceſſitie of *Baptiſme* vnto all ſaying: *Niſi quis renatus, &c. Vnleſſe enerie one be borne againe of water and the holy Ghoſt, he can not enter into the Kingdome of heauen*, Alſo that *Baptiſme* doth remit ſinne the auncięt Fathers when they compiled and made the *Nycen Creed*, which is one of the three *Creeds* beleeued of all *Proteſtants*, haue theſe wordes: *Confiteor vnum*

Ioan. 3.

Baptiſma

Baptiſma in Remiſſionem Peccatorum: I *Confeſſe one Baptiſme vnto Remiſſion of ſinnes*. Some will haue it onlie an externall washing, no internall cleanſing. And the *Anabaptiſts* exclud all *Infants* and Childrē from *Baptiſme*, and onlie will admit ſuch as haue the vſe of reaſon, are aged, & mē of vnderſtāding.

Take heed therfore (Curteous Reader) of this daungerous doctrine, beware of theſe wicked brood, who hack and hewe, pill and poll, yea cut downe euen at the root this tree of life, planted in *Paradiſe* by God himſelf, inſtituted by *Chriſt* in the *Church* as the onlie ordinarie meanes, gate, and entrie to ſaluation. They will haue it vſed onlie as a Commaunded Ceremonie to incorporate vs as the members of the *Church*, and as a bare ſigne and ſeale of Iuſtice: not as the ordinarie meanes for all to ſaluation, not as conferring grace inherent, not as cleaſing and washing the ſoule internallie, not as remitting ſinne; And ſo cutting downe by the roote the efficacie, force, vertue and power of this *Sacrament*, which is to ayme at the ouerthrowe of all *Chriſtianitie*: For if no *Baptiſme*, nō *Chriſtianitie*: no *Chriſtianitie*, no *Chriſt*. *Vigila ergo & Vale*. *Be watchfull therfore*, and ſo farewell. This 30 of Iulie, 1614.

Thy true friend and wellwiller in Chriſt O. *A.*

The generall Pointes contayned in this treatise are fiue.

1. First of the effects of this Sacrament, and the necessitie therof to Saluation.

2. Of the two essentiall Parts of Baptisme, that is: Concerning the matter and the forme, the water and the word.

3. Of the Baptiser, that is of the ordinarie minister, to whom by office, function, or Commission it belongeth to Baptise: or the Extraordinarie who are allowed to Baptise in case of necessitie, as the layeman, midwife, or any other woman.

4. Of the Parties who are to be Baptised, as Infants, and Children, and such as haue vse of reason, as aged, and men of vnderstanding.

5. Of the reasons, vse, and antiquitie of the Rites and Ceremonies of this Sacrament.

THE

THE FIRST BOOKE OF THE LIFE AND GATE OF CHRISTIANITIE, ENTREATING OF THE EFFECTS OF THE SACRAMENT OF BAPTISME.

CAP. I.

What a Sacrament is, and why God would vse externall sensible things for the Sanctification and Iustification of man.

AFTER our most great, Almightie, and good God had taken by the singular benefit of our Redemptiō mankind into his guardion safekeeping, and protection, being, corporall and carnall men (I say) consisting of flesh and bloud: would of his ineffable omnipotēcie, power, and singular goodnes conferre and giue vs his inuisible grace, vsing and appoynting exter-

externall elements and creatures, as it were condescéding to the weakneſſe of our natures, ſtate, condition, and neceſſitie, where vpon S. Chryſoſtome ſayeth: *Si incorporeus eſſes, nuda, & incorporea tibi dediſſet dona: ſed quoniam anima corpori inſerta eſt, in ſenſibilibus intelligibilia tibi præbet: If thou werte a man incorporeus without bodie, fleſh and bone, God had giuen thee gifts bare, vncouered, and vncorporate: but becauſe thy ſoule is inſerted and put to thy bodie in ſenſible things ſubiect to ſenſe he doth offer vnto thee things of vnderſtanding.* Wherfore a Sacrament is defined to be: *A Signe of an holie thing; or. A viſible forme of an inuiſible grace.* Or â Sacramẽt is: A matter, or thing ſubiect to our ſenſes, which hath by the inſtitution of God power both to ſignifie, and alſo to effect ſanctitie and Iuſtice. Or it is that, by which the Diuine power vnder the couer of viſible things doth worke more ſecretly ſaluation, health, and ſanctitie in the ſoule of man. And ſuch is the wiſdome of God to vſe and inſtitute theſe inferiour and baſe creatures, wherby it may clearlie appeare that the grace which is giuen by theſe *Sacraments*, proceedeth from God onlie. And for this cauſe Chriſt did giue ſight vnto the borne blind man with myre and dirte made of ſpittle; and did not vſe anie pretious oyntments, that it might appeare to come from Chriſt God alone, ad by his inſtitution to worke his effect. This is the power of God onlie by baſe, and bare externall elements according to his inſtitution & word to worke internall effects: *Ipſe dixit & facta ſunt: He ſayd the word, and it was done.*

Chryſ. ho. 60. ad populum. & 82. in mat.

Ioan. 9.

Gen. 1.

CAP.

Cap. 2.

What Baptiſme is, how it is defined, and What are the effects in generall.

IT may be defined briefly out of the third of S. Iohns Ghoſpell, and out of the fifth of S. Paule to the Epheſians, to be the *Sacrament of Regeneration by water in the word of life.* It is called *Regeneration* or ſecond birth, in reſpect of our naturall and carnall birth. As no man can enter into this world, nor haue his life and being in the ſame, vnleſſe he be borne of his carnall parents: no more can any man enter into life and ſtate of grace, which is in Chriſt, or attaine to life euerlaſting, vnleſſe he be borne of water and the holie Ghoſt. You muſt vnderſtand, that I ſay it is by water, for it is not the water it ſelf, that is: the element permanent, but the lauer, ablution, waſhing, or the vſe of water. And therfore S. Paule ſayeth: *That Chriſt ſo loued his Church, that he deliuered him ſelf for it, that he might ſanctifie it cleanſing it by the lauer of water and making vs ſafe by the lauer of Regeneration.* And as by the waſhing of the water the bodie externallie is cleanſed: ſo alſo by the water and word, by the vertue and power of this Sacrament and operation of the holy Ghoſt the ſoule internallie is ſanctified, and borne anewe in Chriſt Ieſus. Or we may make a more full definition, or rather an abſolute deſcription of *Baptiſme*, containyng the matter, forme, inſtitution, effects, and neceſſitie therof to ſaluation, ſaying: *Baptiſme is the firſt and principall Sacrament of the newe*

Ioan. 3. Epheſ. 5.

Epheſ. 5.

lawe and Gospell, *consisting* (according to te Institution of *Christ*) *in an exteriour ablution and washing of the bodie, with a due and lawfull pronuntiation of the forme of words: which is of necessitie to Salvation for all sortes of people as well children and Infants, as those of riper yeares, aged, or men of vnderstanding: and we receyuing by this Sacrament a full and perfecte remission of our sinnes, are spiritually regenerated and borne againe a newe creature: also we, who were before the children of wrath, nowe are made the Children and heyres of God, and in deed the Coheyres of Christ our Redeemer.* Which description shall be particularlie discussed and proued hereafter.

The Prerogatiues of Baptisme.

Now the effects and prerogatiues of this *Sacrament* are great and manie. First it is the begining of *Christianitie*: the first entrance into the *Catholike Church*, and house of God here on earth: the verie high-way to all other *Sacraments*; insomuch that no other are auailable without this: It is the first gate that openeth to the Kingdome of heauen; by this we receyue such singular grace, that thereby we are cleansed from all maner of sinne: as Originall, Actuall, be it mortall or veniall. The Infants not hauing actuall, are cleansed from Originall: and the elder sorte, or at mans estate, young or old haue by this *Sacrament* their soules cleansed and washed of all manner of sinnes, as Originall, actuall, mortall, or veniall, and the paines due for sinne either eternall or temporall fullie satisfied. Yea we are deliuered from the bondage and power of the deuill, restored to innocencie, incorporate to *Christ* as members of his bodie,

bodie, reconciled to the grace and fauour of Almigtie God: made his adopted ſonnes, and coheyres and inheritours with *Chriſt* of the Kingdome of heauen. The ſoule is beautified, made beloued of God, ſplendent and ſhining in the ſight of Angells. Heare what S. Baſill, called the *Greate* for his ſanctitie, holineſſe, and learninge, in his exhortation to *Baptiſme* ſayeth: *It is, Mors peccati, anima regeneratio, amictus ſplendens, Character indelebilis, Cœli iter, Regni cœleſtis conciliatio, adoptionis gratia: The death of ſinne, the Regeneration of the Saule, the ſplendent amiſe or glorious apparell, the indelible Character, or the marke, badge, printe of a Chriſtian man, the way or iourney to heauen, a winning of the Celeſtiall kingdome, the grace of adoption.* And to this holie Father ſubſcribeth almoſt in the ſame words *S. Cyrill Biſhop of Ieruſalem ſaying; Baptiſmus eſt Captiuitatis liberatio, Peccatorum remiſſio, mors peccati &c. Baptiſme is the deliuerie out of captiuitie, the remiſſiō of ſinnes, the death of ſinne, the regeneration of the ſoule, the white garment wherwith they are clothed who follow the lambe immaculate, the holy and indelible ſeale, the chariote into heauen, the delight of Paradiſe, the winning of the heauenlie kingdome, the Chriſme or vnction of the children of adoption.* Theſe priuiledges, graces, prerogatiues & efects, I haue the rather expreſſed that in theſe daungerous tymes of hereſie parents may take greater care to haue this ſacrament duely executed, and trulie miniſtred to their children, conſidering it ſo much concerneth the life and eternall ſaluation of their ſoules.

Protocatheſi.

CAP.

Cap. 3.

Whether if by errour or other wayes this Sacrament of baptisme be not dulie administred, one be capable of the other Sacraments.

To this question it may be answered, that it is a chief priuiledge and prerogatiue of this *Sacrament*, that it onelie and by it self without anie other *Sacrament* may be receyued to saluation; and all other *Sacraments* suppose this at the gate and entrance, so that without this they can take no effect. For howe can the bodie be strengthned, or take armes and weapons to fight against his enemies that hath no life in it. So I say of *Confirmation* the next *Sacrament* after *Baptisme*, which strengthneth and armeth the soule by the inuocation of the holie Ghost to fight against the enemies of mankind, that is the world the flesh and the deuill; and to stand constantlie in confession of fayth in tyme of persecution of Pagan, Turke, or Heretike: to weare the cognizance of a *Christian*: to receaue the standard of *Christ*, that is his *Crosse*, that he be not ashamed to professe *Christ crucified*. But how can this be if the soule be dead in sinne, haue not the life of grace, and neuer entred the gate of *Christianitie*? As for the *Sacrament* of the *Altar* *S. Paule* saieth: *Qui manducat &c. He that vnworthily receaueth, doth eate and drinke his owne damnation.* And how can he worthilie eat *Christs Bodie*, whom Gods grace hath not yet made worthie,

Confirmatiõ.

Sacrament of the Alt.

2. Cor. 11.

worthie, and who in deed as yet is no *Christian*? And for the *Sacrament* of *Confession*, if it be as *S. Ierome* sayeth: *Secunda tabula post naufragium: A second table or planke after shipwracke*: it must needes suppose a first entrance before a recouerie of the shippe. And how can he haue helpe by the table or planke who neuer entred the shippe? Also in *Extreme vnction*, how can the *Priest* by holie vnction and prayer purge the remainder, before the soule hath euer bene cleansed? Or obtaine pardon of veniall sinnes, who hath not as yet Originall sinne remitted? Or offer the soule to the hands of Angells to be presented before the throne of God, who hath not as yet the character, signe, or seale of a *Christiane*? And for *Matrimonie* how can it be a *Sacrament* where *Christianitie* is not professed? *Dico magnum Sacramentum in Christo & Ecclesia. I say* (sayeth *S. Paule*) *it is a great Sacrament in Christ and his Church.* And for holie Orders certainlie it is generally concluded, that he can be no *Priest* or minister of *Christ*, who is no member of his *Church*. Read the decree of *Innocentius* the third, written to the *Bishops* of *Ferrara*, where he concludeth: that he who is not *Baptised* can not be a *Priest*. How can anie house be builded, where no foundation is layd? wherefore I conclude, he that is not trulie *Christened*, can not be capable of anie other *Sament*, for that the effect of *Baptisme* is to giue life, to open the gate, and giue power to the receiuing of all the other *Sacraments*.

Confes.

Extreme vnction.

Matrimonie.

Holy Orders.

Innocē. de Presbit. non Bapti. can. veniens Apost.

CAP.

Cap. 4.

Whether all punishment due for Originall sinne be remitted in baptisme.

THere is no doubt, but he that shall die immediatlie after *Baptisme* shall be freed from all manner of punishment temporall or eternall due for sinne, and his soule shall incontinentlie flie to heauen. The difficultie of this question is for that we see and feele our selues after *Baptisme* to be subiect to hunger, famine, thirst, cold; and *Concupicence* to raigne in our flesh, and we to tremble at death and other calamities which were inflicted vpon man as punishment of our first parent *Adam*. How then are we freed by *Baptisme* from all manner of punishment and penalties of this life, which were due for Originall sinne, seing these infirmities were inflicted for sinne; and yet remaine in vs after *Baptisme*? I answere; First we must consider the state of man as he is in this world, and also as he shall be in the next: Secódlie we must note that there is temporall paine and punishment and also eternall. The eternall is by *Baptisme* vtterlie abolished in this life and in the next: but part of the temporall punishment, which was inflicted for Originall sinne, onlie doth remaine in this life. As for example death was a punishment imposed for sinne, yet notwithstanding all must die. Also hunger, cold, nakednesse, sickenesse, and other such like molestations and penalties of this life, we

life we ſuſtaine after *Baptiſme*, and are not thereby taken away, but remaine in this life as the miſeries of mortalitie. But in the next life they ſhall be vtterlie extinguished, according to that of *S. Iohn. Abſterget Deus &c. God ſhall wipe away all teares from their eyes, and death ſhall be no more, nor mourning nor crying, neither ſhall there be ſorrowe anie more.* Alſo the reaſon whie *Concupiſcence* raigneth in our flesh not vterlie extinguished by *Baptiſme* may be: that man may by ſtriuing to ſuppreſſe & cõquere it, merit the more But if by *Baptiſme* our bodies ſhould be made impaſſible in this life, that is, not ſubiect to death, hunger, nakednes, and other calamities, we ſhould flie vnto *Baptiſme* rather for this preſent life, then hope for the life to come, which were a great inconuenience in *Chriſtian* profeſſion. Therefore I ſay with *S. Thomas* the great Diuine: that the *Sacrament of Baptiſme hath power & vertue to take away all the penalties and puniſhments due for ſinne: yet notwithſtanding it doth not De facto take them away in this preſent life, but by the vertue thereof in the death and Paſſion of Chriſt they ſhall be extinguished, and vtterlie taken away in the generall reſurrection: when theſe our mortall bodies ſhal be endued with immortalitie*, as it is ſayed. And this not without reaſon by God ordained; Firſt becauſe by *Baptiſme* man is incorporate to *Chriſt*, and made his member; And therefore it is conuenient that the ſame ſhould be performed in the member incorporate, which was acted in the head. But *Chriſt* from the begining of his *Conception* being full of grace and veritie, notwithſtanding had a paſſible

Thom. 3. p. q. 69. ar. 3.

1. Cor. 15.

bodie

bodie which after his death and *Passion*, was raised to a glorious life. Wherefore although euerie *Christian* in *Baptisme* doth obtaine grace for the beautifying of his soule: yet not withstãding because he hath a passible bodie to suffer for *Christ* and with *Christ*, he must for the tyme present sustaine the penalties thereof: yet shall he be raysed at the generall resurection to
Rom. 8. an impassible life, which *S. Paul* declareth: *Qui suscitauit Iesum &c. He that raysed vp Iesus from the dead, shall quicken also your mortall bodies, because of his spirite dwelling in you.* Wherefore although *Baptisme* hath power and vertue to take awaye all the penalties of this life, and punishment due for sinne: yet it is conuenient they remaine temporallie, and for a tyme in this life; and be accomplished and fulfilled in the generall resurrection in the next life, when we all shall receaue our bodies againe.

Cap. 5.

Whether Baptisme doth remit sinne and giue grace Ex opere operato, that is: By force of the word and worke done and sayed in the Sacrament.

It is a generall cõclusion amongst all *Catholike Diuines*, that the *Sacraments* are causes of our *Iustification*, and that God doth applie the merits of *Christs Passion* vnto our soules. Wherefore we conclude that in *Baptisme*, by force and vertue of the word and worke done and sayed,

sinne

sinne is remitted, grace giuen and *Iustification* wrought. Therefore we do not *attribute* the obtaining of grace and *Iustification* to the merits of the minister ministering it, nor to the partie receyuinge but as *Christ* hath taught vs, to the water and the holy Ghost working it. And for better vnderstanding of *Iustification* and grace wrought in *Baptisme*, let vs consider how manie things concurre thereunto. First doth concurre Almightie God, who is the principall and chiefe agent, worker and first cause of *Iustification*. Then *Christs* death and *Passion* by which we are redeemed, and he hath meritted this grace for vs. Then the sacramentall action that is the concurring and applieing togeather the water and the word in due forme according to the *Institution* and ordinance of God. This externall action is this *Sacrament*, which God doth vse as his instrument for the iustification, washing and cleansing of the soule of man: Then is the *Priest* ordained the ordinarie minister of God to execute this sacrament or externall action in whome there is required that he haue power, authoritie and cõmission to doe it and intention to effect it. Finalie in the receyuer that is, in him who is to be Baptised, if he be of age and vnderstanding, there is required a will and desire to receaue it, also faith and beleefe in *Christ*, with a penitent harte. These are not causes of *Iustification*, but dispositions in the soule onelie to make the soule apte to receaue the *Sacrament*, and to remoue obstacles and letts that the *Sacrament* may worke his effect. And this *S. Peter* after his first sermon in the day of *Pentecost*

insinuated & told the people, when they asked him after the preaching was donne, what they shoud doe. *Dispose your selues* sayeth he, *doe Pe-*
Act. 2. *nance, and be euerie one of you Baptised.* But for Infants what is required in them, we will entreate afterwards. Wherefore we will conclude *Baptisme* to be the instrument of God, and by *Diuine* ordinance to haue as an instrumentall cause, efficacie and efficiencie to remit sinne, and worke saluation and iustification in the soule of man.

Cap. 6.

Whether Baptisme be reallie and in deed an instrumentall cause of iustification, or onlie a meanes to excite, stirre vp or moue to faith.

IT is an absurd and vnconscionable dealing, yea a great slaunder and calumnie of *Caluin* and his complices to say that *Catholikes in their Doctrine*, doe resigne and tye the vertue and power of God to externall simboles and *signes*. As though they taught that in *Baptisme* the water & the word without God did remitte sinne. It were a vaine thinge to thinke that when the carpenter doeth vse his sawe as an instrumentall cause to breake, cut or deuide timber, to say that the sawe doth cut, worke, or breake timber of it self without the carpenter. So Almightie God, although he vse the externall signes, that is the word and water in *Baptisme* to cleanse

to cleanſe the ſoule and remit ſinne as ſecondarie and inſtrumentall cauſes: yet not ſo that they ſhould worke of themſelues without God, but God by them doth effect iuſtification and remiſſion of ſinne. Neither doth he reſigne his power ſo to theſe externall ſignes, that they worke theſe effects in them ſelues, and not he in them and with them: but as in the precedent chapter I ſayed, God doth vſe in *Baptiſme* water and the word as his inſtrument, and by force of the word and worke done grace is giuen, and ſinne remitted. Therfore they are not vſed (as ſome heretikes of this tyme auerre) as bare ſignes and ſimboles, or onlie meanes to excite, ſtirre vp, or moue to faith; and thē afterward by faith onelie to be iuſtified. This were to deſtroy the efficiencie and force of the *Sacraments*, and to make no more of them, then we make of an Iuie garland, which is onlie ſet forth to ſignifie that there is wine to be ſold, bought, and drunke. It is manifeſt that the Ghoſpell, the word of God preached is a greate motiue, and forceable meanes to moue vs to beleeue and to ſtrengthen our faith: and *S. Paule* ſayeth it is: *Virtus Dei in ſalutem omni credenti: the power of God vnto ſaluation to euerie one that beleeueth*: much more then is the *Sacrament* of *Baptiſme* the power of God, not mouing onlie to faith, but working in it ſelf as his inſtrument to ſaluation. And in deed faith, becauſe it cometh vnto thoſe of age & vnderſtanding by hearing as *S. Paule* ſayeth: *Fides ex auditu*: *Faith is by hearing*: therefore faith is in them as a neceſſarie diſpoſitiō to *Baptiſme*. Where vpon *Chriſt* ſayeth: *Qui crediderit & Baptizatus* Rom. 1. Rom. 10.

Mar. 16. *Baptizatus fuerit, ſaluus erit: He that beleeueth and is Baptized ſhall be ſaued.* So that faith going before *Baptiſme* is a cauſe diſpoſitiue and neceſſarie vnto *Baptiſme*, but not the onlie effecte of *Baptiſme*, as ſome would haue it. For that the immediate effecte of *Baptiſme* by applying the merits of *Chriſt Paſſion*, is remiſſion of ſinnes to ſaluation, is a newe regeneration and opening the gate to heauen. And this plainlie *Chriſt* ſpake Io. 3. to *Nicodemus: Niſi quis &c. Vnleſſe a man be borne againe of water and the holy Ghoſt, he can not enter into the kingdome of heauen.* Where we ſee our regeneration and ſecond Birth attributed vnto *Baptiſme*, which conſiſteth in an externall element of water and an internall power of the holie Goſt, and that no man can enter into heauen without it. Who ſeeth not then, that it is the inſtrument of God working to ſaluation, and not a bare ſigne or motiue onelie to faith.

That the effect of *Baptiſme* is the remiſſion of ſinne the *Scripture* is plaine. The people of act. 2. *Ieruſalem* and *Iurie* at the firſt ſermon *S. Peter* made, being as it were conuerted: *Et compuncti corde: and compuncte of harte*, ſayed. *VVhat ſhall we doe? S. Peter* anſwered: *Be euerie one of you Baptiſed in the name of Ieſus for remiſſion of your ſinnes.* Note that he ſayeth *for remiſſion of your ſinnes*, ſhewing the effect of *Baptiſme* to be remiſſion of ſinne. And *S. Paule* as he reporteth Act. 22. himſelf being ſtroken blind, and called of *Chriſt* to be the veſſell of election, for the conuerſion of the Gentiles, *Ananias* came vnto him, reſtored him to his ſight, and then

ſayed

ſayed vnto him: *Et nunc quid moraris? Surge, Baptizare, ablue peccata tua, inuocato nomine eius. And now what tarriest thou? Riſe vp, be Baptiſed, and waſh away thy ſinnes, inuocating his name.* S. *Paule* beleeued before he was *Baptiſed*, but his ſinnes were washed away by *Baptiſme*. I will therefore conclud vpon theſe teſtimonies of *Chriſt* and his *Apoſtles*, that the *Scripture* is plaine that *Baptiſme* of it ſelf as the inſtrument of God, doeth waſh away ſinnes by the force & vertue of the word and worke done and ſayed, and that faith going before *Baptiſme* is but a diſpoſition to remiſſion of ſinnes. *Act.* 22. *v.* 16.

Auoyd then the doctrine of Heretikes, whoe affirme and teach that this *Sacrament* of *Baptiſme* doth not remit ſinnes, but ſignifie remiſſion of ſinnes, and doth worke of it ſelfe nothing, but is as a bare ſigne and ſimbole onlie to excite and moue to faith: as the ſuie garland is onlie a bare ſigne to excite and moue men to buy wine, and to ſignifie that in ſuch a place it is to be ſold. Flie this Hereticall doctrine. (I ſay) which killeth the life of the *Sacrament*, contrarie to the *Doctrine* of S. *Paule*: *Chriſtus dilexit Eccleſiam, & tradidit ſeipſum pro ea, mundans eam lauacro aquæ. Chriſt* (ſayeth he) loued his *Church, and deliuered him ſelf for it cleanſing it by the lauer of water.* Alſo in his epiſtle to *Titus*: *Saluos nos fecit per lauacrum regenerationis*: he ſayeth: *Chriſt hath ſaued vs and made vs ſafe by the lauer of regeneration, and renouation of the Holie Ghoſt.* Can anie man more forceablie, or plainlie expreſſe the working, effecte, and force of *Epheſ.* 5. *Ad Titum.* 3.

Baptisme, then *S. Paule*, in caling it the *Lauer of regeneration*; and that we are to be *cleansed, made safe, and saued by this lauer of water?* And withall let vs consider what *Ezechiell* the *Prophet* propheſied of the effects and force of *Baptisme*: *Effundam super vos aquam mundam, & mundabimini ab omnibus inquinamentis vestris.* *I will powre out* (sayeth the *Prophet* in the person of God) *cleane water vpon you, and you shall be cleansed from all your filthes, and staines.* *Baptisme* therefore reallie and in deed is an instrumentall cause of our Iustification, and not a bare signe and meanes onlie to excite, stirre vp, and moue vs to faith; or a *Single seale, or signe* (as *Caluin* would haue it) *of former Iustice.*

Ezech. ca. 27.

Cap. 7.

Whether he, who once is Baptised, can not sinne, but shal be saued.

Bellar. li. 1. de Bapt. ca. 14.

Ioro. li. 2. con. Iouin.

This controuersie is excellentlie and compendiouslie handled by that most worthie learned *Prelate Cardinall Bellarmine.* It was the errour of Iouinian the heretike against whom *S. Ierome* wrote: *That he who was trulie and in deed Baptised, could not be damned, or become a reprobate or sinne after Baptisme.* And for this his errour he brought *Scripture* (as all other Heretikes doe) *Christs* owne words, and his *Apostles S. Iohns. Christ* sayed: *Non potest arbor bona malos*

malos fructus facere: A good tree can not bring forth euill fruite. Therefore being made good by *Baptisme*, can not sinne and consequentlie can not be damned. But what if this tree be corrupt, the roote be withered? either it will bring forth no fruite or bad fruite; which this Heretike considered not. And for that he alleadgeth out of *S. Iohn*: *Euerie one that is borne of God committeth not sinne; because his seede abideth in him, and he can not sinne because he is borne of God.* By which words of the *Apostle* this Heretike would proue that the *Baptised* can not sinne. But the sense of the *Apostle* is, that no man continuing the sonne of God, committeth mortall sinne; because mortall sinne can not stand togeather with the grace of God: therefore so long as we keep the Innocencie of *Baptisme*, we can not sinne. *S. Iohn* then would not say that the *Baptised* could not fall from their first estate of Innocencie. For *S. Paule* doth reproue this as an errour, and proueth that he who now hath faith, may fall and become incredulous: as the *Iewes* were the faithful people of God, but by incredulitie are become reprobate, so also may doe the Gentiles And therefore sayeth he: *Tu fide stas: noli altum sapere, sed time: thou by faith doest Stand: be not too highlie wise, but feare.* Wherefore beware the vaine presumption and securitie of Heretikes; for he who standeth by faith may fall: and he who hath the Innocencie of *Baptisme*, may loose it. *S. Augustine* doth reprehend some *Catholikes* of his tyme of grosse errour who held that, *those who were Baptised, should not be damned, although they liued wickedlie, so that they kepte themselues in the Catho-*

Io. ep. 1. ca. 3. & 5.

Rom. 11. ver. 19. 20.

Aug li. 20. de ciuita. Dei ca. 25.

like Church. Against whom he wrote a whole booke intitleing it: *de fide & operibus*: *Of faith and good workes.* Also against this heresie spake. S. *Paule*, prouing that by the lawe of *Christ* by *Baptisme* we are freed from the state of damnation, vnlesse we againe willfullie giue our selues ouer to the flesh. And therefore he concludeth: *Si secundum Carnem vixeritis moriemini. If ye liue according to the flesh ye shall die.* And he plainlie telleth the *Corinthians*, and willeth them to know: that the vniust, the wicked (although they are *Christians* and *Baptised*) shall not possesse the kingdome of heauen And biddeth them not erre in their opinion: *Nolite errare: for neither fornicatours, nor seruers of idolles, adulterous, nor the effeminate, nor theeues, nor the couetous, nor drunkards, nor railers, nor extortioners shall possesse the kingdome of God.*

Rom 8. ver. 13.

1. Cor. 5.

Caluin lib. 3. inst. ca. 22. §. 11.

Yet after all this comes M. Iohn Caluin with his Hereticall proposition: *vera fides semel habita non potest amitti. True faith once had can not be lost.* Which is contrarie to the expresse words of the *Apostle* before cited, and examples in *Scripture*. In the *Acts of* the *Apostles* it is written of *Simon Magus*, that at the preaching of *S. Phillippe* the *Deacon* he beleeued, was baptised an cleaued to *Phillippe*: Yet it is also manifest that he became a reprobate. For S. *Peter* sayed of him that *his parte was not right before God*: and sawe in him the gall of bitternes, and obligation of sinne. *S. Paule* exhorteth *Thimothie to* be stedfast in faith, and haue a good consience: *Quia quidam naufragauerunt circa fidem*: *For some repelling*

Act. 8.

1. Timo. cap. 1.

their

their good conſcience, haue made alſo ſhipwracke about the faith. And he abſolutlie affirmeth that there ſhall be *Apoſtatates* in the latter dayes: *In nouiſſimis diebus diſcedent quidam a fide: In the laſt dayes certaine ſhall departe from the faith.* Alſo *Martin Luther* hath this libertine propoſition: *Non poteſt homo Baptizatus damnari: niſi nolit credere: He that is Baptized can not be damned: vnleſſe he will not beleeue.* Againſt which idle poſition I will ſette downe the decree of the generall councell of *Trent*: *Si quis dixerit Bapizatum, non poſſe etiamſi velit gratiam amittere, quantumcumque peccet, niſi nolit credere, anathema ſit: If any man ſhall ſay, that he who is Baptiſed, can not looſe grace, if he would, let him ſinne neuer ſo much, vnleſſe he will not beleeue, let him be accurſed.* Werefore I may well conclude, that he who hath bene once *Baptized*, may ſinne, may be damned, may be a reprobate. It is too frequent to heare of renegate *Chriſtians* who becomes Turkes, and *Apoſtatates*, and *Chatholikes* alſo, who fall from their *Church* and faith.

1. *Time.* cap. 4.

Luther lib. de Capti. Babil. cap. 6.

Cap. 8.

Whether Baptiſme hath force to remitte ſinne committed after Baptiſme.

THere is no queſtion (as hath bene declared before) but that *Baptiſme* hath force te remitte all

mitte all manner of ſinnes, either contracted in our firſt parents, or committed in acte by our ſelues, that is either originall or actuall, be they mortall, or veniall. The difficultie nowe is, in that there are ſinnes beſides Originall precedent, that is: ſinnes paſt and going before Baptiſme in thoſe of perfect age: and there are ſinnes ſubſequent; that is committed after Baptiſme. Nowe the queſtion is, whether Baptiſme extend it ſelf to ſinnes committed after, or onlie contained it ſelf within the bounde of thoſe committed before. Itis the generall doctrine of the Catholike Church, that if we committe any ſinne after Baptiſme, we muſt ſeeke to releeue our ſelues not by Baptiſme, but by other meanes; that is: by the ſacrament of Penance. And S. Auguſtine expreſſeth ſaying: *Semel acceptam paruulus gratiam Chriſti non amittit, niſi propria impietate, ſi ætatis acceſſu &c. The Infant Baptiſed looſeth not the grace of Chriſt, vnleſſe it be by his owne proper impietie and wickedneſſe. For if he become euill, when he cometh to vnderſtanding and vſe of reaſon, then properlie ſhall he begin to haue ſinnes, which ſinnes may not be taken away by regeneration and Baptiſme, but are to be cured by ſome other medicine.* This S. Auguſtine: So that it is plaine by this auntient Doctour, and learned Fathers opinion, that ſinnes committed after Baptiſme, are not releeued by Baptiſme, but by other meanes. S. Paule exhorteth men to be perfecte, and warneth them to be carefull that they fall not from their faith and grace they receiued once in Baptiſme: *Impoſſibile*

Aug. ep. 23. ad Bonif.

Heb. 6.

ſible eſt eos qui ſunt illuminati, iterum renouari ad Pœnitentiam : It is impoſible (ſaieth the Apoſtle) *for them whom are illuminated and Baptiſed, to be Baptiſed againe, to be renewed again by Baptiſmall Penance*: that is: by that eaſie remedie that Baptiſme affordeth. But if thou ſinne after Baptiſme then muſt thou goe to the Sacrament of Penance, which is open to all ſinners, called the ſecond table after ſhipwracke, a remedie, a medicine more painfull then Baptiſme, requiring much faſting, praying corporall affliction, confeſſion, contrition, ſatisfaction &c. So taught S. Ambroſe entreating of Penance; ſo preached S. Iohn Chryſoſtome in his ninth Homilie vpon the ſixth chapter to the Hebrewes. And there is no doubt to be made, but Chriſt after his reſurrection gaue commiſſion and commaundement to his *Apoſtles to Baptiſe all nations and people in remiſſion of their ſinnes: and thoſe who beleeued, and were Baptiſed ſhould be ſaued*. So it is alſo as plaine as may be in S. Iohns Goſpell, that the ſame day of Chriſts Reſurrection, he inſtituted the Sacrament of Penance, knowing the infirmitie and weakneſſe of man, that after Baptiſme he might looſe his firſt grace, and former eſtate, and fall into mortall ſinne: therefore he prouided a ſecond remedie to reuiue him againe. And as he gaue commiſſion to remitte ſinnes in Baptiſme: ſo alſo after Baptiſme he gaue power, authoritie, and commiſſion to forgiue ſinnes. The words of Chriſt in the Goſpell are theſe. As my Father ſent me, I alſo ſend you When he had ſayed

Ambr. li. 2. de Panitē. cap. 3.

Mat. 28.

Mar. 16.

thus he breathed vpon them and he sayed to them: *Receaue ye the Holy Ghost, VVhose sinnes you shall forgiue, they are forgiuen them: and whose you shall retaine, they are retained.* Lo the institution of the Sacrament of Penance. Wherefore Baptisme is not the remedie for sinnes committed after that Sacrament receaued, but we must recurre to the Sacrament of Confession by Christs owne institution.

Let therefore no Heretike lull you a sleepe in this plausible doctrine and Epicurian practise: that if you fall out of the shippe yon entred into by Baptisme, and make shipwracke, and loose by sinne your first grace receaued in Baptisme, that you shall not need to take hold and handfast of the second table, that is the Sacrament of Penance: but that the memorie onlie of Baptisme, shall be sufficient to recouer you without contrition, confession, or satisfaction either to God or man, or anie other punishement due for sinne. It was also decreed in the great and generall councell of Lateran, vnder Pope Innocentius the Third, at which councell were our English Embassadours and oratours amongst the rest of the Princes of Christendome the words of the Councell are: *Si post susceptionem Baptismi contingat prolabi in peccatum, per veram Penitentiam potest semper recuperari: If it happen that any man, after he hath receaued the Sacrament of Baptisme, fall downe into sinne, he may alwaies continuallie from tyme to tyme recouer himself by true repentance.*

Concil. Later. cap. 1.

Wherefore

Wherefore I conclude with the venerable councell of Trent: *Si quis dixerit peccata omnia, quæ poſt Baptiſmum fiunt, ſola recordatione, & fide ſuſcepti Baptiſmi, vel dimitti, vel venialia fieri, anathema ſit: If anie man ſhall ſay; that all ſinnes, which are committed and done after Baptiſme, are by the onlie recordation, remembrance and faith of Baptiſme before receaued, either remitted, or become veniall, let him be accurſed.* It can not therefore be, that thoſe ſinnes we ſhall committe after Baptiſme, by Baptiſme ſhould be relieued: but the Sacrament of Penance muſt be our refuge and thither muſt we flie with an humble and contrite harte. This is Chriſts ordinance and inſtitution for the helpe and ſuccour of man. Con. Trid. ſeſſ. 7. canon. 9.

Cap. 9.

VVhether Baptiſme be neceſſarie to ſaluation.

THere is no doubt in Catholike Doctrine, but ordinarlie it is of neceſſitie to ſaluation, and the onlie meanes by Chriſts inſtitution to enter into the kingdome of heauen, according to that ſaying of Chriſt: *Niſi quis renatus &c. vnleſſe a man be borne againe by water & the Holy Ghoſt he can not enter into the kingdome of heauen.* As no man can enter into this world, nor haue life and being, vnleſſe he be borne of his carnall parents, no more can any man enter into life and ſtate of ſaluation, vnleſſe he be borne of Ioan. 3.

ne of water and the Holy Ghost. He must be, *denuo natus*: Borne againe: who will see the kingdome of God. Therefore they can no way be saued (sayeth S. Thomas) who receaue not this Sacrament: In re, or in voto; that is: In deed, or: In desire, vowe and will. For they that receaue it not: are neither in deed, nor in vowe, neither Sacramentallie, nor mentallie incorporated to Christ, nor made his members, by whom onlie, saluation is obtained. He therefore that shal be preuented by death before he actually obtayne this Sacrament in acte and deed realie, if he haue an ardent desire to be Baptised, may be saued for and by the desire of Baptisme, which did proceed of faith working by loue, by which God inwardly sanctifieth him. The reason is because God hath not so bound himselfe or his power to these externall Sacraments (although he haue made them his ordinarie instruments) but that he may and doth in some cases of necessitie, accept them as Baptised, who either are martired before they could be Baptised, or els departe this life with vowe and desire to haue the Sacrament, when by some extreame necessitie it could not be obtained. Therefore I conclud that he, who shall neglect or contemne the Sacrament of Baptisme as necessarie to saluation, and so commaunded by Christ, can not be saued. For this cause the generall councell of Trent doth Anathematize those who affirme Baptisme to be free at libertie, and not necessarie to saluation.

S. Tho. 3. p. q. 68. articu. 4.

Con. Trid. sess. 7. ca. non. cap. 5.

CAP.

CAP. 10.

VVhether in the third of S. Iohn Chriſt did treate of Baptiſme.

I moue this queſtion in reſpect of Caluin, becauſe he willing to maintaine Baptiſme not to be neceſſarie as the ordinarie meanes by Chriſt inſtituted to ſaluation, doth abſolutlie denie, That Chriſt here in this Chapter recorded by the Euangeliſt, doth intreate of the Sacrament of Baptiſme: and ſo abuſe the expreſſe words of Chriſt, with idle gloſſes, and falſe interpretations, contrarie to the vnderſtanding of generall Councells, auncient Fathers, and meaning of vniuerſall Church. And therefore by theſe words: *vnleſſe a man be borne againe by water and the Holie Ghoſt he can not enter into the kingdome of heauen. Chriſt intendeth* (ſayeth he) *onlie internall renouation, no externall Sacrament: therefore by this word (water) we muſt vnderſtand onlie the Holie Ghoſt to make cleane and purge as wather doth.* But this gloſſe is abſurd, & the interpretation fained. For if Chriſt did not intend an externall Sacrament conſiſting of water, but onlie an internall renouation, what need had he to vſe this word (Water) at all, but he might haue ſayed abſolutlie: vnleſſe a man be borne of the Holie Ghoſt onlie he can not enter into the kingdome of heauen. But he plainlie ſayed: vnleſſe a man be borne of water & the Holie

Caluin lib. 4. inſt. ca. 16. §. 25.

Anti-do. con. Triden. ſeſ. 6.

the Holie Goſt to ſignifie the Sacrament of Baptiſme externallie to be water, and the Holie Ghoſt internallie to worke: and therefore he put them ioyntlie together, that by water and the holie Ghoſt our entrance to heauen ſhould be effected. I call it a fained interpretation, becauſe it proceedeth from Caluins owne fancie. For he can bring no generall councell, no cõſent of Fathers, no practiſe of the primitiue Church for his interpretation, becauſe they all ſtand firme in this place of Scripture: and the words of Chriſt here related are manifeſt for the Sacramẽt of Baptiſme, as the ordinarie meanes for mans ſaluation, & that by Chriſts inſtitution; as ſhall & may appeare by the proceſſe of this treatiſe.

Ob. But Caluin may ſay: If I haue no councells nor Fathers: Yet I haue Scripture for my purpoſe. It is ſayed, that Chriſt ſhall Baptiſe in the Holy Ghoſt and fire: but fire maketh no Sacrament, nor is neceſſarie to ſaluation, but onlie expreſſeth the effects of the Holie Ghoſt: ſo why ſhould the word (water) doe anie more. I anſwere: theſe words recited: that Chriſt ſhould Baptiſe in the holie Ghoſt and fire, were not ſpoken by Chriſt himſelf, but by his Prophet S. Iohn Baptiſt whereby he might foretell & prophecie of the the power of Chriſt in ſending the Holie Ghoſt vpon the Apoſtles in the day of Pentecoſt viſible in the forme of fierie tongues: Where vpon the Apoſtles & Diſciples might be ſayed to be Baptiſed in the Holie Ghoſt and fire. But this was but once effected and done and that vpon the Apoſtles onlie, and neuer propoſed by Chriſt as an ordinarie meanes for all men: and

Matth. 3. 11. *Luc.* 3. *ver.* 16.

Sol.

men: and therefore as much difference in theſe two places of *Scripture*, as betweene fire and water, two contrarie elements.

Secondly *Caluin* might haue marked, if he would, and ſo may his Complices: that this word (fire) is put after the word (*Holy Ghoſt*) as expreſſing the effects, that the Holie Ghoſt may worke: as to illuminate, enflame, and heate the hart and ſoule with faith and Charitie, as fire doeth the bodie externallie. But the word (*water*) is put before the Holie Ghoſt by *Chriſt* as in his proper ſignification, and concurring togeather with the Holie Ghoſt to the ſpirituall generation and new birth of man to life in *Chriſt*: therefore there is not like reaſon in the one as in the other. 2.

Thirdlie *S. Iohn Baptiſt* ſpake thoſe words comparatiuelie, that *Chriſt*, who was to be after him, ſhould *Baptiſe* in the *Holy Ghoſt*, and fire: and that he was not worthie to carrie his ſhooes after him: to ſignifie that his *Baptiſme* was but weake, did not remitte ſinne, but moue to *Penance*, had not ſo abſolutlie conioyned with it the operation & power of the Holie Ghoſt: and therefore no way comparable with that of *Chriſts*. How then can that ſaying of *Caluin* and his partakers be approuable and allowed. *That Iohns Baptiſme and Chriſts is all one, and that Iohns was as forceible as Chriſts?* I anſwere: the propoſition and ſaying is moſt vntrue; and it was ſpoken by *Caluin* not ſo much to extoll *Iohns Baptiſme*, as to derogate from *Chriſts*. And therefore he would that *Chriſts Baptiſme*: ſhould not haue efficacie and force to remitte ſinne to giue grace, to cauſe Iuſtification, 3. *Ob.* *Sol.*

and ſo Conſequentlie not neceſſarie to ſaluation; but onlie an externall ſigne of admittance to the Congregation. And thus ſhall Chriſts Sacraments be diſgraced, to maintaine Caluins conceit and idle dreame againſt all antiquitie.

Cap. II.

VVhen and at what tyme Chriſt inſtituted Baptiſme.

Math. 3. *Mar.* 1. *Luc.* 3. THere are three diuers opinions concerning the inſtitution of this Sacrament, by reaſon that three ſeuerall times in holie Scripture Chriſt hath in acte or word made ſpeciall mention of this Sacrament. The firſt opinion is: that Chriſt inſtituted this Sacrament, when he came himſelf in perſon to Iohn Baptiſt to be Baptiſed of him. The ſecond opinion is: that Chriſt to haue inſtituted Baptiſme, when he inſtructed Nicodemus, and ſhewed the neceſſitie thereof ſaying: *Niſi quis renatus &c. vnleſſe euerie one be borne againe of water. and the Holy Ghoſt, he can not enter into the kingdome of heauen.* The third opinion is: that this Sacrament was inſtituted after Chriſts Reſurrection, when he gaue Commiſſion to his Apoſtles to Baptiſe all nations and people, and withall preſcribed vnto them the forme thereof ſaying: *Omnis poteſtas data &c. All power is giuen me in heauen and in earth; Going therefore teach ye all nations,*

Baptiſing

Baptiſing them, In the name of the Father, and of the Sonne, and of the Holie Ghoſt. To make as it were a reconciliation of theſe three opinions, I will put downe what I thinke, ſubmitting not withſtanding my ſelf to better iudgment.

In the firſt action I ſuppoſe that Chriſt decreed the inſtitution of this Sacrament, when perſonallie himſelf was Baptiſed. In the ſecond action, when he inſtructed Nicodemus, he gaue as is were the precept, ſhewing the neceſſitie thereof. Finallie in the third action after his Reſurrection, when he gaue Commiſſion to Baptiſe all nations and people, and withall expreſſed the forme, he declared the obligation thereof, that then it was obligatorie, and began to bind all men to receaue it. For proofe of the firſt that it was decreed and inſtituted in Chriſts Baptiſme, is the opinion of S. Thomas, and by common conſent the auncient Fathers doe teach: that Chriſt, when he was Baptiſed in Iordan, did giue force and vertue of Sanctification to the waters. Read Tertullian, S. Hillarie, S. Ambroſe, S. Ierome and S. Gregorie Nazianzen. And no doubt he determined water to be the matter of Baptiſme when he would vouchſafe to conſecrate, illuſtrate, and make famous the water by the touch of his moſt holie and pure fleſh. The forme alſo was ſufficientlie declared (although not in words expreſſed, as it was in the laſt action after the Reſurrection) for the voyce of God the Father was heard from heauen: the Holy Ghoſt appeared in forme of a doue: and Chriſt IESVS the Sonne of God was there preſent in humayne fleſh. So that here

Tho. 3. par. q. 66. a. 2. Tertul. li. con. Iudæos cap. de paſſione Hilla. c. 2. in Math. Amb. li 2. in Luc. Iero. in dialogo con. Lucifera. Greg. Nazi. in orat. in Sancta Lumina.

was the forme and matter declared.

2. For the second: that *Christ* gaue as it were a precept and declared it necessarie to saluation, it is playne by the words of *Christ* to *Nicodemus*. Yet that men were not bound to receaue *Baptisme*, nor this precept obligatorie before the *Passion* of *Christ*, and promulgation of the newe Lawe, and abrogation of the old, *S. Thomas* proueth in the place before cited. For the third: that the obligation, and necessitie to vse *Baptisme* was declared and proclaimed vnto all men after the *Passion* and *Resurrection* of *Christ*, it is manifest. Because at that tyme, and after the *Passion* of *Christ* all the Ceremonies and figures of the old lawe ceased, and in place of them succeeded *Baptisme*, and other *Sacraments* of the *Ghospell* and newe lawe. And also because man by *Baptisme* is configurated and fashioned alike to the *Passion* and *Resurrection* of *Christ*. For as *Christ* died for sinne: so also man should die to sinne. And as he rose to life and glorie: so also he should begin the newe life of *Iustice*. Therefore *Christ* must first suffer his *Passion*, and rise againe to life, before man could of necessitie configurate and conforme himself.

Wherefore I conclude, that *Baptisme* might be instituted, and commaunded by *Christ* in his life tyme: but not obligatorie, nor of bond necessarilie to be obserued before the death and *Passion* of *Christ*. It were no improbable opinion to thinke, that *Christ* might haue instituted this *Sacrament* of *Baptisme*, when he in person *Baptised* his *Apostles*.

CAP.

Cap. 12.

Whether the Sacrament of Baptiſme by Martirdome or Contrition of harte may be ſupplied. And whether the definition of three Baptiſmes, that is: Of Bloud, of Charitie, and Water be in holie Scripture.

THere is no doubt but from the begining in the *Primitiue Church*, and all ages vnto this day the threefold diſtinction of *Baptiſme* that is: *Sãguinis, flaminis, & fluminis: Of Bloud, charitie and water*, hath bene approued and allowed of all; and that the *Sacrament* of *Baptiſme* might be ſupplied by the other two, that is: a man by *Martirdome* may be ſayed to be *Baptiſed* and bathed in his owne bloud, cleanſed and waſhed from ſinne. Alſo by the flames of Charitie and loue towards *God*, the Holy Ghoſt working with the teares of *Contrition* and *compunction* of harte, may be ſayed to haue his ſoule purged from ſinne; and the ruſt and canker thereof conſumed. It is manifeſt that *Martirdome* in *Scripture* is called *Baptiſme*. For *Chriſt* ſayed to *Iohn* and *Iames* the ſonnes of *Zebede*: *Poteſtis bibere calicem, &c.*, *Can you drinke the Cuppe I drinke: or be Baptized with the Baptiſme, where with I am to be Baptiſed?* And he ſayed, they ſhould, ſignifiyng that *Martirdome* is *Baptiſme*. Alſo it is ſayed in the *Apocalyps*: *Hi ſunt qui venerunt ex magna, &c. Theſe are they, who are come out of greate tribulation, and haue waſhed their ſtoles, and haue made them white in the bloud of the lambe*, And

Mar. 10.

Apoc. 7.

for *flammis*, no doubt but, when the soule shall be enflammed with perfect Charitie, and the hart by the worke of the Holy Ghost be moued to beleeue in God, to loue him, to be penitent for his sinnes, it is a kind of Baptisme, and will supplie the want of the Sacrament in case of necessitie. And it is plaine in Scripture that Penitencie is called Baptisme; for it is sayed: *Iohn was preaching the Baptisme of Penance vnto remission of sinnes*. And thus much Ezechiel the Prophet confirmeth: *If the impious man shall doe Penance fore his sinnes, I will remember no more his iniquitie.* Wherefore I conclude, that by Martirdome, and Penance in necessity, the Sacrament of Baptisme may be supplied.

Luc. 3. Mar. 1. Ezech. 18.

Cap. 13.

How there can be vnitie of Baptisme, if there be three in distinction.

Ephes. 4 WE make no doubt, but S. Paule sayeth: *Vna fides, vnum Baptisma, vnus Christus. There is one faith, one Baptisme, one Christ.* Also the Nicene Creed maketh profession of one Baptisme: *Credo vnum Baptisma in remissionem peccatorum: I beleeue one Baptisme vnto remission of sinnes.* Howe then can there be a distinction of Baptismes? Or how can these three keepe vnitie of one Baptisme? S. Thomas answereth: *That the vnitie of Baptisme is not taken away by this distinction, because the two first of Bloud and Charitie Sanguinis & flamminis, are included in the third of water,*

Th. 3. p. q 66. a. 11 ad 1.

water, which hath his efficacie and force from one fountaine the Paſſion of Chriſt and the Holy Ghoſt. Alſo they worke all one effect, and by one principall cauſe: the effect is Remiſſion of ſinnes, confering of grace, waſhing and cleanſing of the ſoule; the principall cauſe is the Holie Ghoſt. For although the meanes be different, that is: By Bloud, by fire, by water: yet the effect and principall Agent being all one, the difference of meanes doth not take away vnitie.

Moreouer the two firſt are included in the Sacrament of Baptiſme, and onlie take place in caſe of neceſſitie, when Baptiſme can not be had. As for example: If a man ſhould be iuſtified, and haue Originall ſinne blotted out by Penance, by loue towards God, by Contrition and vowe of Baptiſme: yet afterwards, although his ſinne ſhould be thus remitted, and he made Iuſt, if he ſhould contemne the Sacrament, that is Baptiſme of water, he ſhould for this his contempt be damned, and neuer enter into heauen. And this is proued by the example of Nicodemus; for although when he came to Chriſt he had faith and Charitie and beleeued in him: yet Chriſt ſayed vnto him. Vnleſſe one be borne of water and the Holy Ghoſt, he can not enter into the Kingdome of heauen. And S. Auguſtine writing againſt the Donatiſts, ſayeth: *Although Cornelius the Italian Centurion, of whom it is written in the Acts of the Apoſtles, were a Iuſt man, and had receaued the Holy Ghoſt: yet if he ſhould haue neglected the Sacramẽt of Baptiſme: Contẽptus tãti Sacramenti reus fieret: He ſhould haue bene guiltie of the contempte of ſo greate a Sacrament*, which is the gate to ſaluation. *Ioa. 3. Aug. li. 4. de Bap. ca. 21. Act. 10.*

Cap. 14.

Whether if one Baptised in his owne bloud should ouerliue, were after of necessitie to be Baptised with water.

THe case is, if one sholud be leaft by his Persecutour as dead, but yet after reuiue againe (as it happened to *S. Sebastian*) *although* he were readie to shed his bloud, and yeald his life for *Christian* faith: yet I make no doubt, if he should thus ouerliue, but that he ought to be baptised with water; And in no respect, nor for anie reason of being ready to suffer martirdom or other wayes, to cõtemne or neglect the *Sacrament*. My reason is, because this *Sacrament* being ordained and commaunded by *Christ* as a necessarie remedie for the soule of man, is of necessitie to saluation *In re*, or *In voto*, that is: In *deed*, or In *vowe*: Wherefore he that should neglect it, or contemne it, although other wayes iustified, should doe against the ordinance and commaundement of *Christ*. For *Christ* sayed vnto *Nicodemus* a beleeuing man, a faithfull man, but not fullie
Ioa. 3. instructed in *Baptisme*: *vnlesse a man be borne of water and the Holy Ghost, he can not enter into the kingdome of heauen*. Also the example of *Cornelius*
Act. is more apparent, and conuinceth that *Baptisme*
10. is necessarie, because the *Scripture* doth say: *That he was a Iust* man, in respect of his morall vertues: *one that feared God*, who also had receaued the Holie Ghost at the preaching of *S. Peter*, yet was he *Baptised* by *S. Peter*. Although such may

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be the grace of God to ſome, that they may haue remiſſion of ſinnes and ſanctitie, alſo receaue the HolieGhoſt before anie *Sacrament* be miniſtred: yet not withſtanding they muſt of neceſſitie be *Baptiſed* with water. Wherefore I conclude that although *martyrdome* and Contrition may in neceſſitie ſupplie the want of this *Sacrament*: yet they are not ſufficient to ſaluation, but in caſe of neceſſitie, when the other can not be had: but if euer it come ſo to paſſe, that they may receaue it, they are bound vnto it. And I am of opinion, that if one ſhould be a *Martyr* and die, and after be rayſed miraculouſlie againe to life, and ouerliue, that he ought to ſeeke and receaue the *Sacrament* of *Baptiſme*, that he may thereby receaue the indeleble Character of a *Chriſtian*.

Cap. 15.

Whether *Baptiſme of Bloud be more worthie then Baptiſme* (Flaminis) *of Charitie, or then the Sacrament.*

TO ſuffer death for confeſſing of *Chriſt* to be true God and man, to ſhed his bloud for teſtimonie of the true *Church* of God, to ſuffer perſecution for Gods cauſe, to yeeld his life for Religion and Iuſtice ſake, finallie to be a *Martyr*, hath euer beene accounted the perfecteſt acte, and greateſt ſigne of the loue of God that could proceed from man in this mortall life: And this *Chriſt* hath confirmed: *Maiorem charitatem &c.* *Greater loue then this no man hath, that a man yeeld his life for his friends.* Wherefore no doubt, but the worthieſt, and perfecteſt *Baptiſme* is, to *Ioa. 15.*

Aug. li. de eccles. dogma. cap. 74. be Baptised in their owne bloud. And S. Augustine comparing them togeather, preferreth Martirdome: *Baptizatus aqua confitetur fidem suam coram Sacerdote: Martyr coram persequutore, &c. He that is* (sayeth this holie Doctour) *Baptised with water, doth confesse his faith, but before the Priest: but he that is Baptised in his bloud, doth confesse his faith, doth protest Christ and his Church in the face of the Persecutour & enemie of Christ and his Church. The first is washed with water: the second is cleansed with bloud.* Thus S. Augustine. And no doubt but Martirdome infuseth more grace, then either Contrition or the Sacrament. Thus much the Holy Church hath defined, all ages haue confirmed, and S. Augustine maketh it a rule: *Qui orat pro Martyre, iniuriam Martyri facit: It is iniurie to pray for a Martyr: to doubt of the glorie of a Martyr, were but impious.*

Tho. 3. p. q. 67. ar. 12. Wherefore I conclude with S. Thomas, that the worthiest Baptisme is in Bloud: because therein is expressed liuelie by imitation the Passion of Christ, and the vertue of the Holie Ghost by the feruour of loue: But if we speake of the necessitie (as we did in the precedent Chapters) then the Sacrament is to be preferred before them both, as hath bene sayd.

Cap. 16.

Whether by Baptisme a character, or indeleble Signe be imprinted in the soule of the Baptised.

IT is the generall opinion of Catholike Diuines auncient and moderne; that the Sacrament of Baptisme

of Baptiſme doth not onlie giue grace, but imprinteth and ſealeth the ſoule of the Baptiſed with a ſpirituall ſigne, marke and badge indeleble, which can neuer be blotted out, but remayneth for euer, the ſoule being immortall, as the Cognizance and badge of their Chriſtendome, whereby they ſhall be knowen as a diſtinct people from thoſe; who were neuer vnder Chriſts bāner, nor of his fold. Therefore S. Paule ſayeth: *That God alſo hath ſealed vs, and giuen the pleadge in our hartes*. And he doth exhorte the Epheſians: *That they doe not contriſtate the Holie Spirite of God, in vvhich they are ſigned vnto the day of Redemption*: that is, the day of regeneration by Baptiſme. And if by Circumciſion, which was but a figure of Baptiſme, God would that the iewes ſhould haue a marke and token in their bodies, wherby they ſhould be knowen to be his ſpeciall people, and therby diſcerned from others, whie then ſhould it be impious or inconuenient to thinke, that Chriſts Baptiſme would haue the ſoule of euere Baptiſed man to be marked and ſealed with the Character and ſigne of a Chriſtian, whereby he may be knowen for the ſouldiour of Chriſt, and diſtincte from Iewe, Turke, or infidell? This is not onlie the opinion of Scholaſticall Diuines, but conforme to the conſent of auncient Fathers, and defined in the Councell of Florence & Trent. Therefore Anathema to Caluin and his followers, who would ſeeme to impugne ſo auncient and conſonant doctrine.

2. Cor. 1.

Epheſ. 4

THE

THE SECOND BOOKE.

Of the matter and forme of Baptiſme.

CAP. I.

Whether water be by Chriſts inſtitution the matter of the Sacrament of Baptiſme.

THERE is no doubte, the *Scripture* is moſt plaine, that *Chriſt* ordained and inſtituted water for the matter of *Baptiſme* as an eſſentiall parte of this *Sacrament*. And firſt when *Chriſt* our *Sauiour* would vouchſafe to be *Baptiſed* in the waters of *Iordan* by *Iohn* the *Baptiſt*, out of queſtion he decreed, inſtituted and ſanctified the waters to be the matter of this *Sacrament*, euen at that tyme by the touch of his holie bodie. This is the common conſent of the auncient Fathers as I haue before cited. Alſo when *Chriſt* tolde *Nicodemus* that there was no way to heauen but by regeneration, by a newe birth, he expreſſed the water as neceſſarie when he ſayed: *Vnleſſe one be borne ex aqua: of water*. And moreouer by the practiſe of the *Primitiue Church it* is pregnant and plainlie proued; for when *S. Philippe* the deacon had inſtructed in the beleef of *Chriſt* a man of *Æthio-*

Lib. 1. cap. 11.

Ioan. 3.

Act. 8.

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pia, one greate in authoritie vnder Queene *Candaces*, queene of the *Æthiopiãs* her chief and high Treaſurer, and as they went by the way, they came to a certaine water, the Treaſurer ſayed: *Lo water, quis prohibet me Baptizari? Who doeth lett me to be Baptiſed?* And commaunding the Chariote to ſtay, they went both into the water and he was *Baptiſed*. And *S. Peter* when he came into *Caſarea* vnto the houſe of *Cornelius* the *Italian*, who expecting *S. Peters* coming, gathered togeather his kinred and ſpeciall friends, *S. Peter* Catechizing and inſtructing them of IESVS and *Chriſtian* faith, as he was ſpeaking, the Holy Ghoſt fell on them; Where vpon he ſayed to the faithfull of the *Circumciſion*: *Can anie man forbid water that theſe be baptiſed.* Whereby it is moſt manifeſt, that water is the onlie matter of this *Sacrament*. I need not alleadge *S. Paule* who ſayeth: *That the Church was to be ſanctified and cleanſed in the lauer of water.* And *S. Peter* compareth *Baptiſme* to the *water of the Deluge*. For as the waters bearing vp the *Arke* from ſinking, the perſons in it were ſaued from drowning, that is eight ſoules were ſaued by water: ſo now *Baptiſme* bearing vp our ſoules, we doe ſwimme and are ſaued by water. Wherevpon S. *Auguſtine* ſayeth: *As Noe and his was deliuered by the water and the wood: So the familie of Chriſt by Baptiſme ſigned with Chriſts Paſſion on the Croſſe.*

Act. 10.

Epheſ. 5.

1. Pet. 3.

Aug. li. 2. con. Fauſt. cap. 14. & 17.

That water ſhould be the matter of this Sacrament the *Prophet Ezechiel* did propheſie, ſaying in the perſon of God, *Effundam ſuper vos aquam mundam: I will powre out vpon you pure cleane water.*

Ezech. 37. Nu. 29.

water. Also as Moyses the first Redeemer of the people of Israëll out of the Captiuitie of Ægypte did make the waters of the well to ascend: so the second Redeemer Christ our Sauiour in a higher degree then to refresh the bodie, hath exalted the watets to the cleasing of the soule. And Ioël the Prophet foretold as much propheseieng of the Sacrament of Baptisme: *Et fons de domo Dei egredietur, &c. And a vvell shall goe forth of the house of God, and shall vvater the brookes of thornes.* By the brookes of thornes is vnderstood the multitude of sinners, which this water shall washe and cleanse. Zacharias propheseiyng of the Baptisme which was to be instituted by Christ, sayth: *In illa die, &c. In that day there shall be a fountaine opened to the house of Dauid, and to all the Inhabitants of Ierusalem: In ablutionem peccatorum & menstruatæ: For the ablution and cleansing of sinnes, and distayned vvith flovvers.* Wherefore I may conclud' by the foretelling of the Prophets; by Christs institution, by the practise of the Apostles, by the vse of the Primitiue Church, by the consent of Fathers, and the agreement of all ages, water to be true and onlie matter of this Sacrament.

Ioel. 3.

Zacha. ca. 13.

Cap. 2.

VVhat are the reasons vvhie water aboue all other things vvas choſen and taken for the matter of this Sacrament.

PRincipallie becauſe water by operation doth mundifie, purge, cleanse and washe all filth away:

away: and being thus ſignificatiue doth expreſſe the effects of Baptiſme, that is: to mundifie, purge cleanſe and waſhe the ſoule from ſinne. And S. Cyrill Biſhop of Ieruſalem doth yeeld aboundant reaſons. Firſt, water is one of the chiefeſt elements of the fower, and no terrene Creature hath a being of life without this element; So of the Sacraments Baptiſme is the firſt and chiefe Sacrament, and no terrene earthlie man borne into this world hath ordinarilie his being and birth in Chriſt, his ſpirituall life without the water of Baptiſme. Second heauen is the habitacle of Angells; but the heauens are from the waters: ſo man, being borne to be Cittizen with Angells, is to haue his heauen and habitacle from and by the water of regeneration. Third, the earth is the place for the waters, but the earth is from the waters: ſo man, although his place and nature be earth: yet he hath a ſpirituall being by the water of regeneration. Fourth, before the diſtinction of all things created, and the diuiſion of the ſixe dayes, the ſpirite of God moued ouer the waters: ſo that as water in the begining of the world, receaued certaine virtue of the Holie Ghoſt to giue life and produce liuing creatures: ſo the water of Baptiſme receaueth virtue of the ſame Holie Ghoſt, to regenerate man anewe, and to giue him life in Chriſt. Fifth. At the waters of Iordan, when Chriſt came to be Baptiſed, the diſtinction of perſons in the Bleſſed Trinitie ſhewed it ſelf. God the Father ſpake from heauen: This is my Beloued Sonne.

Cyrillus Catech. 3.

Gen. 1.

Gen. ca. 1. v. 2.

Math. 3. Mar. 1. Luc. 3.

God

God the Holie Ghost in the forme of a doue light vpon the shoulders of our *Sauiour*. And God the Sonne *Christ Iesus* in humane nature came to be *Baptised* of *Iohn*. So in *Baptisme Christ* commaunded the forme to be in the name of the *Blessed Trinitie* the *Father*, the *Sonne*, and the *Holie Ghost*. Sixth. *S. Marke* began his Ghospell with the *Baptisme* of *Iohn*, and the waters of *Iordan*: so we begin to enter into the *Church* of God, to be members of *Christs Bodie* misticall, and to enioy the fruites of the Ghospell by the waters of *Baptisme*. Seauenth. As water was at the first the begining of the world: so the water of *Baptisme*. by *Christs* institution is the begining of spirituall life

Gen. 1. *ver.* 6.

Eight. The deliuerie of *Israëlites* from *Pharao* was effected by the waters of the seas: so deliuerie of the world from sinne was in the lauer of water in the word of God. Ninth. After the deluge and ouerflowing of the earth with water, God made a league, pacte, and promise with *Noe* that he would neuer destroy the world with water againe; but as water was vsed as a punishmēt for sinne: so should it now be a preseruatiue against sinne. Tenth. *Elias* first passed the waters of Iordan, and then after he was rapte into heauen: so we must first passe by *Baptisme*, before we can enter into heauen. Eleauenth. *Aaron* and his sonnes by the commaundement of God, were to be washed in water before they could be made *Priests*. so in the lawe of *Christ* no man can be capable of holie Orders, or made *Priest*, before he be washed in the water of *Baptisme*. And the brasen lauer or cesterne of water, which God commaunded *Moyses* to make in the old Testa-

Exo. 14

Gen. 9.

4. *Reg.* 2.

Exod. 29.

Exod. 38.

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ment, was a figure of Baptiſme. And it was commaunded to be ſet and placed betweene the Tabernacle of teſtimonie, and the Altar being filled full of water: and that none should enter vnder the roofe of the Couenant, no not Moyſes, nor Arron, nor his ſonnes, before they had washed their hands and feete: to ſignifie, how cleane in all partes the water of baptiſme did make the ſoule of man. *Exo 40.*

These are the reaſons, which S. Cyrill giueth; why water eſpeciallie was elected and choſen to be the matter, and one of the principall and eſſenſiall partes of Baptiſme. And S. Thomas addeth: that *there is no generation of terrene and earthlie Creatures, but by humiditie and water*; and therefore as Ariſtotle reporteth, according to the opinion of ſome Philoſophers: *Aqua erat principium omnium rerum: water was the begining of all creatures*: ſo Baptiſme is the begining of all Spirituall life: and we are borne anewe and regenerated by water and the Holy Ghoſt. Water is humide, & moyſt, and therefore apte to waſhe and cleanſe. It is frigide and cold: and therefore apte to refrigerate, coole and temper heate: It is Diaphanike, and cleare as Criſtal: and therefore apte to receaue light; So Baptiſme doth waſhe and cleanſe the ſoule from ſinne, coole and temper the heate of Concupiſcence, cleare and illuminate the ſoule with the light of faith and true beleefe in Chriſt Ieſus. *Tho. 3. p. q. 66. a. 2.* *Ariſt. li. 2. Phyſ.*

Cap. 3.

VVhat kind of Water was inſtituted the matter of this Sacrament.

THere is no doubt, and it is generallie concluded of all Diuines, that elementall water is the true wather and matter of this Sacrament. And the elementall water, we call either fountaine water, well water, rayne water, riuer water, running water, poole water, or ſtanding water, and ſea water. Concernig ſea water, ſome there are; who moue ſome queſtion, and make ſome difficultie, becauſe it is not ſimple and pure water as the other waters are; but troubled, mixte, muddie and ſalte: yet all Diuines generallie hold, that ſea water is ſufficient, and true water for this Sacrament. Becauſe it is elementall, hath the Species and forme of true water, and all other elementall water doth iſſue, ſpring, and hath his begining from the ſeas, and neuer reſteth, but runneth continually vntill it arriue vnto the ſea againe, from whence it had his begining, becauſe the ſea is the naturall and proper place for the waters. And no doubt Chriſt made choyſe, and inſtituted this naturall, elementall, and common water, for the vſe of this Sacrament, becauſe it is vſuall, and ordinarie in all places and countreys, and common to all people, rich and poore. This was moſt conuenient, for that this Sacrament is of neceſſitie to ſaluation the

tion, the gate and entrie to life eternall, and wthout this no Chriſtianitie. Therefore it was neceſſarie as S. Thomas and other Doctours ſay, that the matter thereof ſhould be eaſie to be gotten of all, vſuall in all places, & common to all people.

Cap. 4.

Whether one may be Baptiſed With Ice, Snow, or hayle.

IT is the generall opinion of all Diuines, that Baptiſme can not be miniſtred in anie of theſe three, Snow, Ice, or haile. The reaſon is for that they are, *Corpora denſa, non fluida: thicke, not reſolued, liquid, not fluent bodies.* Although in the opinion of all Philoſophers (as in deed true it is) that in euerie one of them there is reallie and trulie contained the element of water, and that they are nothing but *aqua Congelata: water congealed.* Yet as long as they contayne theſe ſpecies, and want the proprieties of water, they can not be the ſufficient matter of Baptiſme. The proprieties of water are, to be liquide, fluent, and abluent, which neiter Ice, show, nor haile haue, remayning in that forme of Ice, ſnow, and haile. But if they be melted and receaue againe the forme of water, and proprieties thereof, that is to be liquide, fluent, and abluent, there is then no doubte but they may be the true matter of Baptiſme. So alſo if you take a ſponge or

linnen cloth, and dippe them in water, no doubt there is water contained in them both: but yet with them you can not Baptiſe, vnleſſe you wring or ſquieſe out the water, that there may be apparently the forme and Species with the proprietie of water, as I ſayed before.

Cap. 5.

Whether water of the Bath, Brimſtone-water, Allume-water, or wyche-water whereof Salt is made, may be vſed in Baptiſme.

I Aske this queſtion, and make a doubt, for that we haue here in England in the Cittie of Bath, the water of bathe, which doth ſpring vp verie hoate, and the water of S. Anne of Buxtons alſo hoate, but ſomewhat more temperate. This calor or heate of theſe waters, is contrarie to the qualitie and proprietie of elementall water, which is cold & frigide by nature. Alſo there be ſprings, and wells, where the water of ſome of them haue the taſte of Brimſtone, ſome of Allume, ſome of Salt, as it is well knowen, and proued by experience. But the Philoſopher ſayeth, that the elementall water ordinarilie is not *Saporoſa, Hath no ſapor or taſte at all.* The difficultie doth ariſe, for that I ſayed in the third Chapter before, that Chriſt inſtituted the naturall elementall water for the matter of this Sacrament? But theſe waters haue their proprietie and qualities contrarie

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to the element of water, as to be hoat, to taſt of brimſtone, of allume, and of ſalt. Notwithſtanding I ſay in neceſſitie theſe waters may be vſed in Baptiſme. For that I make no doubt but in theſe ſprings, wells and waters, there is the true elementall water, although the Accidentall proprieties or qualities be altered. As the water of the Bath or Buxtons paſſing or ſpringing from ſome hoat metall or matter cauſeth this alteration of heat. So alſo the brimſtone or allume-water haue thoſe taſtes and vapours by ſpringing and paſſing through or from ſome mine of brimſtone or allume: Wherfore for a further reſolution, I will put downe the opinion of S. Thomas the moſt worthieſt Schoole-diuine: *In quacunque aqua quomodocunque tranſmutata, dummodo non ſoluatur ſpecies aquæ, poteſt fieri Baptiſmus: In anie water howſoeuer it be altered, ſo that the ſpecies or forme of water be not altered, or taken away, Baptiſme may be effected and done in it.* *Sol.* *Th. 3. p. q. 66. art. 4.*

The reaſon why theſe waters of the Bath, brimſtone, allume & wiche may be vſed in neceſſitie for Baptiſme is, becauſe they retaine the nature of elementall water, and only are altered Accidẽtallie by ſpring or paſſage of thoſe mines,

Cap. 6.

Whether one may Baptiſe in Roſe-water, or any other diſtilled water.

I Anſwere with all Catholike Diuines, that no water made by arte, as Roſe-water,

and all distilled waters are, can be vsed in Baptisme: but of necessitie it must be naturall elementall water. And thus much I haue proued before by they institution of Christ, by the practise of the Apostles, and consent of the vniuersall Church. I haue heard of one who was baptised in Rose Water; but I dare boldlie pronounce he neuer had true Baptisme.

Cap. 7.

VVheter one may Baptise in VVine, Ale, Bere, or Milke in necessitie, when water can not be had.

I Answere absolutlie, that in no case, in no necessitie there can be Baptisme in wine, ale, beere or milke. My reason is, because by the institution of Christ himself this Sacrament must haue his due matter, which is no other then naturall elementall water; Ergo there can be no Baptisme nor Sacrament ministred in them. But if you aske me, if there be no doubt or question of it, why then doe I moue it? I answere onlie to giue you warning to beware of the errour and madnesse of Martin Luther, the prime Apostle of Protestancie. For in his banqueting Communications, or rather I may say his drunken Conferences being asked the question, at first he stood doubtfull and sayed, it was to be remitted to the diuine Iudgment: but afterward he added and resolued himself saying, *VVhatsoeuer was fitte to be applied for bathing, or to make a bath*

Luth. in Colloquijs simposiaticis ca. 17.

a bath might be applied to Baptiſe; but there is no doubt, but wine, ale, beere and milke may be vſed for bathing. Therfore in his idle conceit vſed alſo in Baptiſme. But againſt this errour, and fond imagination of this Heretike the Councell of Trent hath defined: That true and naturall water is the onlie matter of Baptiſme. And therfore: *Si quis dixerit aquam veram & naturalem non eſſe de neceſſitate Baptiſmi, Anathema ſit: If any man ſhall ſay that true and naturall water is not of neceſſitie of Baptiſme, let him be accurſed.* *Cõcill. Triden. ſeſſ. 7. can. 2.*

Cap. 8.

Whether it be conuenient the font ſhould be hallowed, and the water bleſſed before Baptiſme.

WE neuer held that it was of the eſſence of Baptiſme that the font ſhould be hallowed, or the water conſecrated and bleſſed; but in caſe of neceſſitie we allwayes allowed Baptiſme to be avayleable without benediction of the water. And it was decreed as a matter in queſtion aboue 1200. Yeares agoe by S. Victor Pope and Martyre: *Vt quauis aqua, modo naturali, ſi neceſſitas cogeret quicunque Baptizari poſſet: That anie one, if neceſſitie did vrge & cõpell might be Baptiſed in any kind of water.* So it were naturall elementall water whether it were hallowed, or nothallowed, conſecrated or not conſecrated. Yet you muſt vnderſtand that this decree doth take place on-

lie in caſe of neceſſitie, as in imminent daunger of the child, or ſome other vrgẽt cauſe. Otherwayes no doubt but the font ought to be hallowed, and the water bleſſed. And we Catholikes make no queſtion but that the conſecration of the font, Exorciſmes and bleſſing of the water was inſtituted by the Apoſtles, or their immediate Succeſſours, and euer vſed as a ſolemne Ceremonie in the auntient Church of Chriſt Therefore no reaſon why it ſhould be abrogated and abolished by the Sectaries of this age, and not vſed by the Proteſtants of our Countrey, hauing continued ſo many ages and hundred of yeares both in the vniuerſall Church and our Church of England. Is it not conuenient, that water being common and triuiall to all prophane vſes, being aſſumed and taken to the vſe of a holy Sacrament, should be conſecrated and bleſſed? Conſidering that water by Chriſt was conſtituted for the matter of regeneratiõ of mankind, for the washingand Cleanſing of ſinne, to make vs readie for heauen, and fitte Companions whit Angells, (I ſay) to ſo high and holie a vſe: What inconuenience were it to haue the water conſecrated, and bleſſed before Baptiſme, that we may learne to diſcerne and diſtinguish ſacred and holie thinge, from prophane and Common thinge? By this hallowing and Conſecration of the water ſayeth S. Thomas: *Excitatur deuotio fidelium, & impeditur aſtutia Dæmonis ne impediat Baptiſmi effectum: The Deuotion of the faithfull is ſtirred vp, and the craſte & ſubtiltie of the Deuill hindered that he may not withſtand the effects of Baptiſme.* And S. Paule his rule

Tho. 3. p. q. 66. a. 3. ad 5.

his rule was: *Let all things be done honeſtly, comely and according to order among you Altough* (ſayeth S. Bonauenture) *it be not of neceſſitie, that before Baptiſme the water be conſecrated: Yet it is: Congruum: It is conuenient and comely, that the water be conſecrated and Sanctified by the prayer of the Prieſt.* And Therefore ſayeth Silueſter: *that the Prieſt ſinneth mortallie, if he Baptiſe: Extra neceſſitatem: Except in caſe of neceſſitie: If the Water before be not conſecrated and ſanctified.* Dioniſius S. Paule his Scholler, aduiſed that before Baptiſme the waters be conſecrated and ſanctified; *Regenerationis aqua ſacris inuocationibus prius conſecretur: Let the Water of Regeneration whit Sacred & holy inuocations and prayers before hand be ſanctified and Conſecrated.* S. Baſill maketh no doubt conſtantlie to affirme: *That the Benediction of the font deſcended to them in his tyme from the Apoſtles, and was vſed by Apoſtolicall Tradition.* S. Ambroſe one of the fower principall Doctors of the Church, ſayeth: *That the Prieſt before Baptiſme cometh to the font and maketh his prayers; and inuocateth the name of God ouer the water &c.* And S. Cyprian warneth that before Baptiſme there muſt be Conſecration of the font: *Oportet mundari & conſecrari aquam prius a ſacerdote: The water muſt firſt* (ſayeth he) *be cleanſed and Sanctified by the Prieſt.* And finallie S. Auguſtine in manie places ſpeaketh of hallowing the font, and ſantifiyng the water.

Bonauen. in Quarto. Siluest. ver. Bap. §. 2. num. 10. Dionis. Are op. Eccles. Hier. p. 2. c. 2. Basil. lib. de Spir. S. ca. 27. Amb. li. 2. de Sacramentis ca. 25. Cyp. Aug. li. 6. de Baptis. cõ. Donat. tract. 8. in Ioã. & epist. 118. ad Ianuarium.

Cap. 9.

VVhat is the forme of Baptisme.

HAuing sufficientlie entreated and spoken concerning the matter of Baptisme: now followeth to speake of the forme, for these two are essentiall partes of the Sacrament, yf either should be wanting, there could be no Baptisme. There is no doubt but the forme of this Sacrament was instituted and determined by Christ our Sauiour himselfe, after his glorious Resurrection, when he appeared to his eleauen Apostles vpon the mount in Galilie saying: *All power is giuen me in heauen and in earth: Going therfore teach yee all nations, Baptizing them, In the name of the Father, and of the Sonne, and of the Holy Ghost.* This recordeth S. Mathew in his Gospell. The forme then the Church giueth and commaundeth according to the institution of Christ is: N. *Ego Baptizo te, In nomine Patris, & Filij, & Spiritus Sancti. Amen.* Iohn or Thomas, I Baptise thee in the name of the Father, and of the Sonne, and of the Holie Ghost: Amen.

Mat. 28.

I say these two are essentiall partes of Batisme; for neither the water without the word, nor the word without the water, can worke anie effect; but it is necessarie that the matter & the forme goe ioyntlie togeath

togeather. For if I should ſay theſe wordes ouer the child: I *Baptiſe thee in the name of the Father, and of the Sonne, and of the Holy Ghoſt*, and haue no water it were no Baptiſme. Alſo if I had water and powred it vpon the child, and did not ſay the words, it were nothing. The word then and the water muſt goe togeather ioyntlie that Baptiſme may haue his effecte. And this S. Paule expreſſed when he ſayed: *Mundans eam lauacro aquæ in verbo vitæ. Cleanſing her.* (that is: his Church) *with the lauer of water in the word of life.* Epheſ. 5.

In this forme ſayeth S. Thomas, are expreſſed the two cauſes of Baptiſme, that is: the Principall cauſe, and the inſtrumentall: the Principall cauſe in theſe words: *In the name of the Father, and of the Sonne, and of the Holie Ghoſt.* Wherby is ſingnified that this Sacrament hath his efficacie, vertue, power and effect from Almightie God: and that the Bleſſed Trinitie is the principall Agent, and worker of remiſſion of ſinnes, and cleanſing the ſoule of man by this Sacrament. And here note that we are taught in this forme of Baptiſme by Chriſt and his Church to ſay: In the name, and not In the names: to ſignifie that there is but one God in eſſence and ſubſtance; Yet alſo we muſt ſay: the Father, the Sonne, & the Holie Ghoſt; to vnderſtand and knowe, that there are three perſons and one God, all three concurring to the ſanctifieing of the ſoule of man. The Inſtrumentall cauſe is declared in theſe words: *Ego Baptizo te. I Baptiſe the*; Wherby it is declared that neceſſarilie the Miniſter muſt concurre as the inſtrumentall *Tho. 3. p. q. 66. a. 5.*

cauſe

cause externally, to deliuer and giue this Sacrament to the people, and God internallie to worke the effect of it. Therfore Christ
Ioan. 3. sayed to Nicodemus: *Vnlesse one be borne againe of water and the Holie Ghost, he can not enter into the kingdome of heauen.* Wherby Christ would haue vs to vnderstand that the Sacrament, that is, the water and the word externallie must be ministred, deliuered, and giuen vs by the Priest, and the Holy Ghost working internallie, and both concurring ioyntlie, the one as the Principall cause, the other as the Instrumentall, or else no entrance into the
Mat. 28. kingdome of heauen. In the last of S. Mathew (as I cited before) Christ sayeth to his Apostles: *Goe yee Baptsing in the name of the Father, and of the the Sonne, and of the Holie Ghost.* Where he appoynted his Apostles as the Instrumentall cause, to minister and deliuer this Sacrament to all nations: but in the name of the Father, and of the Sonne, and of the Holy Ghost: to signifie that the Blessed Trinitie was the principall cause. Whevpon sayeth S. Augustine: *Sacerdos tangit corpus, &*
Aug. cō. Petil. li. 3. c. 49. *Christus interius abluit: The priest doth externallie touch the bodie, powre Water on it, or dippe it saying the words: but Christ inwardlie doth washe and cleanse the Soule.*

CAP.

Cap. 10.

Whether it may not lawfullie be ſayed that the Prieſt, or that man by this Sacrament dothe waſhe and cleanſe the Soule of the Infant from Originall Sinne.

I Thinke no man Proteſtant or other can with reaſon denie, but the Baptizer, that is he that Baptiſeth, may lawfullie ſay after Baptiſme, that he hath by this Sacrament waſhed, and cleanſed the ſoule of the Infant from Originall ſinne as the inſtrumentall cauſe, and that God hath giuen this power vnto him to worke this effect, that is to waſhe away ſinne as the Inſtrument and Miniſter of God. And therfore Chriſt ſayed to his Apoſtles: Goe yee Baptiſing, waſhing and cleanſing of ſinne. The forme alſo of Baptiſme, which the Church preſcribeth importes no leſſe: Ego *Baptizo te*: I Baptize thee, is as much to ſay, I waſhe, I cleanſe thee from thy ſinnes in the name of the Father, and of the Sonne, and of the Holy Ghoſt. And that the Diſciples, nor anie other ſhould thinke this no ſtraunge, nor vnlawfull matter, Chriſt gaue the reaſon ſaying: *All power is giuen me in heauen and in earth*; And this power to this end, I giue vnto you as my Miniſters, and inſtrumentall cauſes. *Therfore goe yee, teach yee all Nations, and Baptiſe them, cleanſe them, and waſhe them, In the name of the Father, and of the Sonne, and of the Holy Ghoſt.* *Mat.* 28. *Mat.* 28.

Soe I thinke there ought to be no doubt, but the

but the Prieſt in the Sacrament of Confeſſion by the power that Chriſt hath giuen and left in his Church, may lawfullie and trulie ſay: *Ego te abſoluo ab omnibus peccatis tuis, In nomine Patris & Filij, & Spiritus Sancti. Amen. I abſolue thee from all thy ſinnes, In the name of the Father, and of the Sonne, and of the Holy Ghoſt. Amen.* For as Chriſt inſtituted and gaue this power and Commiſſion for the Sacrament of Baptiſme: ſo alſo did he inſtitute and giue the like power in the Sacrament of Confeſſion. And thus much S. Iohn as playnly expreſſeth in his Goſpel, as S. Mathewe did for the Sacrament of Baptiſme. Reade S. Iohn, he recordeth thus: *After the glorious Reſurrection the ſame day Ieſus came where the Diſciples were*
Ioa. 20. *gathered togeather, and ſtoode in the middeſt and ſayd vnto them: Peace be vnto you; as my Father ſent me, I alſo ſend you* (Loe the force of Commiſſion.) *And when he had thus ſayed, he breathed vpon them, and ſaied to them: Receaue yee the Holy Ghoſt, whoſe ſinnes yee ſhall forgiue, they are forgiuen them: and whoſe you ſhall retayne, they are retayned.* Marke the Circumſtances of the Commiſſion for the one Sacrament and for the other. Firſt as Chriſt gaue his commiſſion after his gloriours Reſurrection for the Sacrament of Baptiſme: ſo alſo vpon the ſame day of his Reſurrection did he inſtitute and giue his commiſſion for the Sacrament of Confeſſiō. Secondlie as in Baptiſme, that there ſhould be no doubt of his power, he made mention therof, and told them: All power was giuen him in heauen and in earth ſo alſo in the inſtitution and commiſſion for the Sacrament of Confeſ-

Confeſſion he ſayed to his Diſciples: As my Father ſent me, ſo doe I ſend you. If then Chriſt as he was man, had power here on earth to remitte ſinnes (as no Chriſtian man can denie) no doubt but the ſame power he lefte and gaue his Apoſtles, and all Prieſts their Succeſſours to doe the like.

And for further Confirmation hereof, that men ſhould not miſdeeme of thoſe highe functions of his Apoſtles and Prieſtes, he breathed vpon them and ſayed: *Receaue you the Holy Ghoſt, whoſe ſinnes you forgiue, are forgiuen* &c. to ſignifie that they ſhould doe thoſe things, that is: remette ſinnes, not of them ſelues, but by the commiſſion of Chriſt, and by the vertue and power of the Holy Ghoſt. Wherfore S Cyrill ſayeth: *It is not abſurd that Prieſts forgiue ſinnes, for when they remitte or retaine the holy Ghoſt remitteth or retaineth in them: and this they doe both in Baptiſme and Confeſſion.* And no doubt as they are the Inſtruments of God in Baptiſme to purge and cleanſe Originall ſinne: ſo no doubt they are the Inſtruments of the Holy Ghoſt after Baptiſme to remitte and retayne Actuall ſinne. *Cyr. lib. 12. ca. 56. in Ioã.*

S. Ambroſe contending with the Nouatians old Heretikes, who denied this power in Prieſts to remitte and retayne ſinne asked of them this queſtion: *VVhy it ſhould be more diſhonour to God, or more impoſſible or inconuenient for men to haue their ſinnes forgiuen by Confeſſion then cleanſed by Baptiſme: ſeing it is the power of God, and the Holy Ghoſt that doth worke it by the Prieſts office and miniſterie in them both, as well the one as the other.* I thinke the ſame demaund *S. Amb. li. 1. 6. 7. de Panitẽ.*

demaund may be made to the Protestãts of this age, and I suppose they will answere with as much shame as the old Hereticall Nouations did: Who can (say they) forgiue sinnes but God only? True it is that he is the only Principall cause of releasing all sinne: Yet we may not denie but the Priest is Gods Instrument and vicar here on earth to minister his Sacraments; Wherby first we are receyued, to be of the houshold of God, and made his Children, and then after, if we offend him, we haue the meanes to be reconciled and vnited to him againe, the one no doubt as beneficiall, profitable, and necessarie for man, as the other.

Cap. II.

Whether it be necessarie that all the words be spoken, that are of the forme of Baptisme.

THe forme of Baptisme is (as I sayed before) *I Iohn, or Francis, I Baptise thee in the name of the Father, and of the Sonne, and of the Holy Ghost. Amen.* which wordes (I say) it is necessarie distinctlie and trulie to be spoken, or else there can be no Baptisme. The reason is, because first the Minister of this Sacramẽt, must expresse the facte he intendeth; secondly, he must declare the person for whom he intendeth it; thirdly, he must manifest in whose name; and by whose vertue and power he effecteth it. The Minister, and the fact intended are declared in these wordx: *I Baptise thee*: the person vnto whom this Sacrament is giuen by these words:

Iohn or

Iohn or Francis. In whoſe name, and by whoſe power it is done, is shewed in theſe worde: *In the name of the Father, and of the Sonne, and of the Holy Ghoſt.* All which three poynts (I ſay) are neceſſarie to be expreſſed. For if one should take or leaue out the firſt words: I Baptiſe thee; and only repeat the words following: In the name of the Father, and of the Sonne, and of the Holy Ghoſt, it were no Baptiſme. Alſo if one should ſay only theſe wordes: I Baptiſe thee: and leaue vnſayd the words that followe, which are: In the name of the Father, and of the Sonne, and of the Holy Ghoſt, it were alſo no Baptiſme. This I ſay for a Caueat, and warning to all middwifes, and other Laye Perſons, that if in neceſſitie, or daunger of death they be vrged to Baptiſe, that they haue a ſpeciall care to ſpeake and pronounce, trulie, and diſtinctlie, the whole forme of Baptiſme, not leaning anie parte or word out, for yf they doe, nothing is performed. Alſo I would aduiſe them to be carefull, not to inuerte or chaunge the forme of Baptiſme, that is, when one ſayeth that laſt which is to be ſpoken firſt. As for example to ſay: In the name of the Father, & of the Sonne, and of the Holy Ghoſt. Amen. I Baptiſe thee Francis: wheras they should ſay as before is expreſſed: Francis I Baptiſe the: In the name of the Father, and of the Sonne, and of the Holy Ghoſt: Amen.

If you aske me to auoyd ſcruple, whether if the words should be thus inuerted, altered, or chaunged, the Child wert trulie Baptiſed: I dare not ſay that the words thus altered, did take away the forme of Baptiſme, and ſo conſequentlie

sequentlie that the child were not Baptised. For although wordes be altered: yet if the sense remaine, Baptisme is effected: yet I must needes confesse, that he or shee, who shall willinglie and wittingly inuert, alter, or change the words from the forme prescribed and ordained by Christ, and his Church, should sinne greatlie. Wherfore let them be carefull, who vndertake a matter of such importance, that they know the forme of Baptisme prescribed, and truly and distinctlie pronounce it accordinglie.

Cap. 12.

VVhether if one should leaue out to expresse the partie who were to be Baptised, it were Baptisme.

THe difficultie of this question consisteth in the word (thee) which expresseth and designeth the person, who is to be Baptised. I sayed in the precedent Chapter that the denomination, and designation of the partie present to be Baptised, was necessarie in the forme of Baptisme particullarlie to be expressed and declared. Wherfore if anie one should leaue out to expresse the partie who is to be Baptised, it were no Baptisme. As for example, yf one should say: I Baptise: In the name of the Father, and of the Sonne, and of the Holie Ghost: and leaue out this word (thee) which doth expresse the person to be Baptised, it were of no valewe. For Christ insinuated as much when he sayed not onlie: Goe yee Baptising: but also

Mat. 28.

but alſo added: Baptiſing them; which word (them) was particularlie added by Chriſt, to ſignifie that the perſon, or partie to be Baptiſed, were neceſſarie to be expreſſed. So alſo if the Prieſt ſhould ſay, when he abſolueth his Penitent; I abſolue, In the name of the Father, and of the Sonne, and of the Holy Ghoſt; leauing out this word (thee) and ſo ſhould not ſay: I obſolue the, deſigning and denoting the Penitent and partie preſent, it were no Abſolution. Wherfore I conclude, it is neceſſarie to expreſſe the partie, who is to be Baptiſed, in ſaying: Iohn or Francis I Baptiſe thee.

Cap. 13.

Wether the forme which the Greeke Church vſeth, be ſufficient for Baptiſme.

THe reaſon of this queſtion is, becauſe the Greecke Church doeth differ ſomewhat from the forme of the Latine Church. Their forme is: *Baptizetur ſeruus Chriſti. N. talis. In In nomine Patris, & Filij, & Spiritus Sancti. Amen. The ſeruant of Chriſt Iohn or Thomas, be he, or let him be Baptiſed: In the name of the Father, and of the Sonne, and of the Holy Ghoſt. Amen.* The Latine Church, that is, the Roman hath alwayes vſed this forme. *Iohn or Thomas, I Baptiſe thee: In the name of the Father, and of the Sonne, and of the Holy Ghoſt.* The difference of and in theſe two formes of Baptiſme is, that the Greekes in their Baptiſme doe not attribute the acte of Baptiſme vnto the Prieſt, or Miniſter,

who Baptizeth, as the Roman Church doth. For they ſay cõmaunding, or in the Imperatiue Moode: Be he, or let him be Baptiſed: but the Prieſt in the Roman inſtitution doeth abſoutlie ſaye in the preſent Tenſe: I Baptiſe thee. The reaſon of this difference and alteration in the Greeke Church, and amongſt the Grecians was, becauſe at the firſt in the verie begining of Chriſtianitie amongſt them, there grewe a Schiſme and errour in that they did attribute too much vnto the partie, who Baptiſed them; As appeareth by S. Paule, who dehorteth the Corinthians from their Schiſmaticall boaſting againſt one an other in their Baptiſers, telling them that they muſt boaſt only in Chriſt for their Baptiſme. Some contentiouſly ſay: *I certes am Paules; and I Apolloes. But I take Baptiſme of Cephas, I of Apollo; I of Paule.* So that to auoyd this errour and Schiſme, this alteration of the forme of Baptiſme grewe: Yet not with ſtanding there is no doubt but this their forme is ſufficient and auailable: For although the perſon Baptiſing, or the Baptizer, be not particularlie declared: Yet the acte, which is performed by the Sacrament is expreſſed, which is ſufficient. And the forme in ſubſtance really doth not differ from the Latine Church: neither is there anie eſſentiall parte left out, nor reall alteration in the forme. And this was defined and decreed in the Councell of Florence. Wherby it may be gathered, that by the generall conſent of the Church, for the auoyding of Contention Schiſme or Hereſie, there may be alteration, in the verie forme of Sacraments, ſo that they doe not take away or touch anie eſſentiall part thereof.

1. *Cor. cap.* 1.

Cõ Floren ſeſſ. vlt. de Bap.

So teacheth

So teacheth S. Thomas, and practiſe confirmeth. *Tho. 3. p.q.60. ar. 8.*

CAP. 14.

Whether the Arrian Heretikes in their forme did trulie Baptiſe.

THe Church of God alwayes acknowledged the Baptiſme of Heretikes to be ſufficient, when they haue not altered anie eſſentiall parte of the forme. Only the Arrian Heretikes, and ſome of their followers haue bene condemned, for that ſome of them would alter the forme of Baptiſme according to their erroneous and Hereticall conceit and opinion of Chriſt: in that they would haue Chriſt not equall, but inferiour to his Father. So that ſome did Baptiſe, as reporteth Nicephorus Calixtus in this forme: *In nomine Patris, per Filium, in Spiritu Sancto: In the name of the Fhather, through the Sonne, in the Holy Ghoſt.* And ſome otheres: *In nomine Patris maioris, & Filij minoris: In the name of the Father the greater, and the Sonne the leſſer*: as recordeth S. Thomas. Which formes of Baptiſme doe peruert the eſſentiall partes of the true forme, and conſequentlie take awaye the effects of Baptiſme. Therefore there was greate care taken in the firſt Arelatenſe Councell, and commaundement giuen to examine thoſe of the Arrian hereſie, when they returned to the Catholike Church, how and in what forme they were Baptiſed; & if they were not found to be Baptized in the right forme, then to be Baptiſed againe. *Niceph. hiſt. lib. 16. c. 15. Tho. 3. p.q.60. art. 8. Conc. Aret. de Conſe. diſt. 4. cap. de Arria.*

ſed againe. Not that they allowed Rebaptiza-
tion, but becauſe Baptiſme tooke no effect wi-
thout the right forme. Wherefore I conclude
that the Arrian Heretikes in this their particu-
lar forme did not truly Baptiſe.

Cap. 15.

Whether Baptiſme giuen only in the name of Ieſus Chriſt be auaylable.

THe diffigultie of this queſtiō doth ariſe out
of two difficultes and hard places of Scriptu-
re, that is: the tenth and ninth of the Acts of
the Apoſtles. In the firſt S. Peter commaunded
Cornelius the deuout Italian, with his kinred
and freinds to be Baptiſed in the name of our
Lord Ieſus Chriſt. In the ſecond: S. Paule co-
Act.10. ming to Epheſus, finding ſome twelue Baptized
v. 48. only with Iohns Baptiſme, told them that Iohns
Baptiſme, was not ſufficient; for that Iohn Bap-
tiſed the people with the Baptiſme of Penance
Act.19. ſaying that they ſhould beleeue in him that was
to come after him, that is to ſay: in Ieſus. They
hearing theſe things, were Baptiſed in the name
of our Lord Ieſus. Out of which two places
ſome haue gathered, that Baptiſme onely mini-
ſtred in the name of Ieſus without the inuoca-
tion of the Bleſſed Trinitie, the Father, the
Sonne, the holy Ghoſte, was ſufficient and
auaylable; alſo ſo commaunded and permitted
by the two Chiefe Apoſtles S. Peter & S. Paule.

Not withſtanding theſe two places of Scrip-
re, in myne opinion there ought to be no doubt
(as hath bene proued before) but that the for-
me of Baptiſme was inſtituted, determined and
commaunded by Chriſt himſelf to be: In the
name

name of the Father, and of the Sonne, and of the Holy Ghoſt. And therfore no way to be altered, becauſe it was Chriſts Inſtitution; nor ſufficiēt or auaylable without the Inuocatiō of the whole Trinitie, the Father, the Sonne, & the Holy Ghoſt. Wherfore as I ſayed, theſe two places of Scripture are hard & difficult. The generall doctrine of the auncēt Fathers, & the practiſe of the Church hath euer beene to Baptiſe: In the name of the Father, and of the Sonne & of the Holy Ghoſt: and neuer to awarrant or approue Baptiſme miniſtred onely in the name of Ieſus Chriſt, or onely in the name of the Father, or onely in the name of the Holy Ghoſt. Therfore we are not to thinke that S. Peter, nor S. Paule commaunded or permitted Baptiſme to be onely in the name of Chriſt or Ieſus. As concerning S. Paule it is plaine he asked the twelue he found at Epheſus, whether they had receyued the Holie Ghoſt? They anſuered: Nay neither haue we heard whether there be a holy Ghoſt. But he ſayed: In whom then were yee Baptiſed? As if he should haue ſayd: why then no Baptiſme without the Father, the Sonne, and the Holy Ghoſt. They anſwered: In Iohns Baptiſme. But that not being ſufficient, he farther inſtructed them in Chriſt, and the Holy Ghoſt. So that there is no doubt but Chriſts Baptiſme according to S. Paule was: In the name of the Father, and of the Sonne, and of the Holie Ghoſt. *Act. 19.*

Werefore we muſt vnderſtand S. Luke who writeth the two Apoſtles to haue commaunded Baptiſme in the name of our Lord Ieſus, not ſo, that it was onlie in the name of Ieſus, but

withall in the name of the Father, and the Holy Ghost. Or we may suppose that S. Luke named Christ Iesus onlie for the greater honour of his name: altough the Baptisme was in the name of the whole Trinitie. Or we may interprete S. Luke that he would say the Apostles to haue Baptized in the name of Christ Iesus: that is: In the fayth of our Lord Iesus, or by the authoritie of Christ, or with the Baptisme, which Christ had instituted; and so for breuities sake to haue named onlie Christ, not denieng the Trinitie. And Iustinus Martyr thinketh that the Apostles might adde the name of Iesus to the forme which Christ had instituted saying: *Ego Baptizo te, In nomine Patris, & Filij eius Iesu Christi, & Spiritus Sancti: I Baptise thee, In the name of the Father, and of his Sonne Iesus Christ, and of the Holy Ghost.* And this they might doe at that tyme for to make more honorable the name of Iesus, because his name was in contempte and hatred amongst the Iewes.

Wherfore I conclude, if any should vpon mistaking or errour of these places Baptise onlie in the name Christ, or onlie in the name of Iesus, not inuocating the Blessed Trinitie, it were no Baptise.

THE

THE THIRD BOOKE.

Of the Miniſter Baptizing, & the Partie Baptized.

CAP. 1.

VVhether Chriſt in his owne Perſon with his owne hands did Baptize.

SAINT Chryſoſtome was of opinion; as reporteth Dioniſius Carthuſianus, that Chriſt did not Baptize in his owne perſon with his owne hands, becauſe the Scripture ſayeth: *Quamquam Ieſus non Baptizaret, ſed Diſcipuli eius: Howbeit Ieſus dit not Baptize, but his Diſciples.* Secondly if Chriſt did Baptize any in his owne perſon with his owne hands, it muſt be in moſt liklichood his Apoſtles and Diſciples: but after his reſurrection vpon the day of his aſcenſion Chriſt ſayed to his Apoſtles: *Vos Baptizabimini Spiritu Sancto &c. After theſe few dayes yea ſhall be Baptized with the Holy Ghoſt.* Therfore it may ſeeme Chriſt did not Baptize any, for that the Apoſtles may be ſayed to haue bene Baptiſed vpon the day of Pentecoſt by the Holy Ghoſt.

Dioniſ. Car. in ca. 3. Ioan.

Ioa. 3. 5.

Act. 1.

Yet not withſtanding S. Auguſtine is of opinion, that Chriſt did in proper perſon with his owne hands Baptize his Apoſtles, and ſome of his Diſciples, which opinion is rather to be approued as more probable. For S. Iohn in his Ghoſpell ſayed: *That Ieſus came and his Diſciples into the Countrey of Iewrie, and there he abode with them, and did Baptize.* Secondlie no man can or will denie; but that all the Sacraments were inſtituted by Chriſt, and the two principall, as Baptiſme and the Sacrament of the Altar, or holy Maſſe were executed & performed in proper perſon with his owne hands. For as we haue ſayed, the firſt Sacrament, which is Baptiſme, Chriſt in proper perſon with his owne hands did Baptiſe the Apoſtles. And for the other Sacrament of the Altar, or holy Maſſe, the three Euangeliſt with the Apoſtle S. Paule record; that Chriſt after his laſt ſupper: *Tooke bread in his hands, bleſſed it, brake it, gaue it to his Apoſtles ſaying: Hoc eſt Corpus meum*; and ſo conſecrated it. And in like manner tooke the Chalice in his hands ſaying: *This is the newe Teſtament in my bloud, which ſhall be ſed for you* Wherfore we may cõclude, that ſeing it is plaine that Chriſt did Baptize and miniſter this Sacrament in his proper perſon with his owne hands, it is likely that it was firſt to his Apoſtles and Diſciples. For if Chriſt thaught it good for others, why alſo should it not be profitable for the Apoſtles? why should any man thinke that Chriſt would ba wanting with his own hands to Baptize his Apoſtles, who did not diſdaine with his owne hands to waſh their feete? And ſurely conſidering Chriſte, was to committe this of-

Ioa. 3. v. 22.

Math. 26. *mar.* 14. *Luc.* 22. 1. *Cor.* 11.

Ioa. 13.

this office and function of Baptizing by ſpeciall commiſſion to his Apoſtles and Diſciples, it is likely he would firſt Baptize his ſeruants, who were to be Baptizers of others. *VVe muſt take heed* (ſayeth S. Auguſtine) *that we doe not ſay, that the Apoſtles were not Baptized with water, but only with the Holy Ghoſt, leaſt, we giue occaſion to others to contenme Baptiſme, and that we our ſelues in ſo ſaying, be not found to ſtriue againſt Apoſtolicall practiſe, diſcipline and order. For Cornelius, and thoſe who were with S. Peter, although they receaued the Holy Ghoſt: yet notwithſtanding they were Baptized with water.* So that the receauing of the holy Ghoſt did not take away the Baptiſme of water. And further ſayeth this holy doctour. *VVe ought in no caſe to doubt, although there be no expreſe mention in Scripture made therof, but that the Apoſtles were Baptiſed with water in reſpect of that generall ſentence which Chriſt hath pronounced: Niſi quis renatus &c. Vnleſſe a man be borne againe of water and the Holy Ghoſt, he ſhall not enter into the kingdome of heauen.* And in particular he proueth S. Peter to haue bene Baptiſed out of thoſe words of Chriſt: *Qui lotus eſt, non indiget niſi vt pedes lauet &c. He that is washed, needeth not but to wash his feete, but is cleane whollie.* As if he ſhould haue ſayed: you haue bene washed & Baptiſed by me alreadie, and therfore you are whollie cleane, now you need no more. Or, my will is no further but to wash your feete only. When. S. Peter vpon humilitie thought himſelf vnworthie that Chriſt should wash his feete, Chriſt ſayed: *If I doe not washe thy feete, thou ſhalt haue no parte withe me.* S. Peter hearing this

Aug. ep. 108.

Ibid.

Ioa. 3.

ring this made this petition: *Non tantum pedes, sed caput & manus*: Then o Lord, *not only my feet, but my head, and handes.* Christ answered: *He that is washed, needeth not but to washe his feete.* So that I may conclude that Christ with his owne handes did Baptise his Apostles or some of them: it remaineth only to accord those two places of Scripture in S. Iohn, which seeme contrarie.

Io. 3. & 4. *Christus Baptizabat; & Christus non Baptizabat, sed Discipuli eius*: *Christ did Baptize; and Christ did not Baptize, but his Disciples.* I answere they are not contrarie but both true. Christ did Baptize at the first institution and begining of his Baptisme: and then afterwarde Christ did not Baptise himself, but committed this office and function to his Disciples as proper vnto them; and he himself tooke a higher charge and care vpon him, which was: to preach, and teach and confirme by miracles. So did also the Apostles after Christs ascension in the begining Baptize them selues: but afterwards that their preaching might not be hindered, they committed this office and function as proper to the Prieſt, and betooke them selues, 1. Cor. 1. To Euangelize, and not Baptise, as S. Paule sayeth. So that we may vnderstand S. Iohn, when he sayeth: That Christ did not Baptize, but his Disciples: that is, he did not ordinarilie by himself with his owne hands Baptize all sorts of people, but only some of his Apostles and Disciples. And when he had done thus, he gaue commission to them as his Ministers to Baptize all others. Wherfore when Christ sayed vpon the day of his ascension, that his

Apostles

Apoſtles should be baptized with the Holy Ghoſt vpon the day of Pentecoſte, we muſt not ſo vnderſtand, as though they had not bene Baptized before with water: but that they should be cleanſed, Baptized, and inflamed with a ſpeciall internall infuſion of the grace of the holy Ghoſt, vnder the viſible forme of fierie tongues, as hauing therby no ordinarie baptiſme, but an extraordinarie gift of the Holy Ghoſt to ſpeake with tongues, and by an eſpeciall grace of his heauenly ſpirit, that they might Euangelize with courage Chriſt crucified, which was then: *Scandalum Iudais, & ſtultitia Gentibus. A Scandall to the Iewes, and foolishnes to the Gētiles*, & therfore ſtood in neede of extraordinarie gift, grace and fortitude.

Cap. 2.

VVhether it doth belong to the Prieſt only, Ex officio: by Office and ſunction to Beptize.

IT is the generall opinion of Catholike Diuines, that ordinarilie by office and function it appertaineth onlie to Prieſts to Baptize. This word (only) muſt not exclude Bishops, for that they are alſo Prieſts, and doe Baptize as Prieſts. Yea in the opinion of ſome, although the Prieſt by office and function in his ordination, in that he is made Prieſte, hath this power to Baptize: yet becauſe it is a matter of Iuriſdiction, he doeth exerciſe it with a ſubordination and dependencie of the Bishoppe. As alſo the Prieſt hath by ordination, in that he is made Prieſt,

de Priest, power to absolue from sinne: Yet because the acte of Absolution is an acte of Iurisdiction, and Iurisdiction is proper to a Bishoppe, he can not vse and exercise this power except in case of necessitie, but within such limites as the Bishops shall appoynt. So then ordinarilie by office and function it appertayneth to the Priest only to Baptize, and not to the Bishop as Bishop. Wherfore altough the Bishop may doe it: yet we can not say he doth it: *Ex officio*, as Bishop, but as Priest. And this appeareth and may be proued out of S. Paule, of whom there is no doubt but he was a Bishop: yet he sayeth that Christ sent him: *To Euangelize, not to Baptize:* for that it is not by Christs Commission and institution the office of a Bishop to Baptize by himself as in his owne person, but ordinarilie it is committed by office and function as belonging to the Priest. Yet in the same place S. Paule recordeth that he Baptized some fewe as Crispus and Caius, and the house of Stephanus, but not as belonging to the office of a Bishop, but as he was a Priest.

1. Cor. 1.

Obiect. True it is, and may well be obiected, that, that Christ gaue this commission to his Apostles, not only to teach, but also to Baptize saying: Going teach yee all nations Baptizing them: but the Bishophs are successours to the Apostles: Therfore the Bishops haue by office and function also to Baptize. To this obiection

Mat. 28.

I answe-

I anſwere with that worthie Doctour S. Thomas: that Chriſt gaue in charge to his Apoſtles, and ſo conſequently to Biſhops both functions, that is: to teach and to Baptize; The firſt as principall to be exerciſed, and performed by themſelues in their own perſons; The ſecond, that is: to Baptize, to be committed by them to the Prieſts as proper to their office. To manifeſt and make this plaine S. Iohn in his Ghoſpell ſayeth: That Ieſus himſelf did not Baptize, but his Diſciples were they, that did Baptize. Wherby it is gathered, that it is ordinarilie the proper office of Prieſts to Baptize; for that the Prieſts are the Succeſſours of the Diſciples, as the Biſhops are to the Apoſtles. Werfore I conclude that ordinarilie it belongeth *Ex officio*: By office and Function, to the Prieſt to Baptize, although with ſubordination and dependencie of the Biſhop: and that alſo the Biſhop may Baptize, becauſe he is a Prieſt; for no man can be a Biſhop, vnleſſe firſt he be a Prieſt. Wher vpon I leaue to your Iudgmentes what Bishops we haue now in England conſidering there hath bene no true ordination, Conſecration, or impoſition of hands of Biſhop, or Biſhops amongſt them, ſince the begining of Queene Elizabeths raignie, and ſo conſequentlie neither Bishop nor Prieſt; for both Biſhop and Prieſt muſt haue their ordination by impoſition of hands from their

Tho. 3. p.q. 67. art. 2.

Ioa. 4.

2. Tim. cap. 1.

their Predeceſſours. But no one, but all the Bishops in England forſooke Queene Elizabeths new-deuiſed Religion, ſo that ſhe remained without Bishoppe.

CAP. 3.

VVhether a Deacon may Ex officio, by office miniſter this Sacrament.

I Anſwere that abſolutlie he hath not by office and function to baptize; but he may by ſubordination or dependencie of the Prieſt, that is in abſence of the Prieſt, or in imminent daunger of the Child, or by commiſſion or permiſſion of the Prieſt. For properlie his office and function is to aſſiſt the Prieſt, to read the Ghoſpell, to miniſter at the Altar, to compoſe, ſet in order, and prouide althinges neceſſarie for the adminiſtration of the Sacraments; alſo to ſerue the widdowes, and other ſuch like offices. Therfore Gelaſius the Pope decreed: that *Deacons dia vſurpe the office of Prieſtes, if the did preſume to baptize in preſence of prieſtes, they not commaunding or permitting of it.* True it is that S. Philippe the Deacon baptized the Eunuch the Queene of Æthiopia her high-treaſurer: but it was not Ex officio, but in abſence of the Apoſtles. Read Gratiam. Diſt. 93

Gelaſ. ep. ad Epiſco. per Lucaniã. ca. 9. & 10. Act. 8.

CAP.

Cap. 4.

Whether a meere Layman, who hath no holy Orders, neither Priest nor Deacon, may lawfully Baptize.

YOu must note and vnderstand that one thing it is to Baptize by function and office, and an other thing to Baptise in necessitie, that is when the Priest can not be had, or in daunger of death. The generall opinion of Catholike Diuines is, and the practise of the Church hath euer bene *A Cunabulis*, From the Cradle, that in absence of the Priest, in case of necessitie a meere Lay-man may lawfullie Baptize. The reasons for proofe of this Conclusion are pregnant and many. First it is not of the essence of Baptisme that the Minister, that is, he that Baptizeth, be in holy Orders: therfore in necessitie it may be lawfull for a meere Layman to minister this Sacrament. Secōdly it standeth with the mercie of God, who would haue all men saued, that in those things, which are of necessitie to saluatiō, man may easilie find a remedie. But amongst all the Sacramēts Baptisme is most of necessitie to saluation (as hath bene proued) therfore seing Christ our Sauiour would ordaine that cōmon water should be the matter of this Sacrament, because it was commō to all & in all places to be had, that it might not be wanting to this Sacrament being of such necessitie to saluation: there is no doubt also

but the minister in case of necessitie should and might be euerie man, not only of the Cleargie, but also of the layety: that for want of a minister the Infant; or anie other in danger of death should not perish, or be in way of damnation, or destitute of the remedies of their saluation. For Christ hath spoken the word: *That vnlesse a man be borne anewe an regenerated by-water and the holy Ghost he can not enter into the king dome of heauen* Therfore sayed Saint Ierome: *Baptizare, si necessitas cogat, scimus etiam licere laicis: We know also, if necessitie vrge or compell, that it is lawfull for euerie Layman to Baptize.* Thirdlie Ananias in the first yeare after Christs Passion Baptized S. Paule: but Ananias was none of the Apostles, nor Deacon, nor Priest; therfore in absence of the Bishop, Priest or Deacon a Lay-man may lawfully Baptize. And although Ananias in Scripture be called a disciple: yet that maketh him not a Bishop, Priest, or Deacon; For Tabitha a widdowe woman is called also a Disciple. Wherfore we haue example in Scripture that Ananias a Lay-man by vision and speciall commaundement from God was sent vnto S. Paule, restored him to his sight, and in absence of the Apostles in case of necessitie did Baptize him; We neede not then doubt, but in absence of the Priest a Lay-man may lawfullie Baptize. This confirmeth Saint Isodorus, and giueth the reason why Lay-men may Baptize: *Ne quisquam sine remedio salutari de sæculo euocetur: Least* (sayeth he) *any*

Iero. dial. cont. Lucif.

Act. 9.

Act. ca. 9. 36.

ce) *any ſhould be called out of this world without the ſauing helpe and remedie of Sal-* *ation.*

Not withſtanding theſe reaſons and the neceſſitie of Baptiſme with the generall conſent and practiſe of the Primitiue Church, and all ages ſithence; Caluin to croſſe all antiquitie, peremptorilie doth denie: *That in anie caſe of neceſſitie a Lay-man ought to Baptize: Becauſe Chriſt ſayed onlie to the Apoſtles: Goe yee and Baptize*; which we graunt, and haue proued in the precedent Chapter that by office ordinarilie it belongeth and appertaineth to the Prieſt: but extraordinarilie; and in caſe of neceſſitie we allowe it lawfull for all men. And our reaſon is, becauſe in the ſame place it was alſo ſayed only to the Apoſtles: Teach yee all Nations: yet notwithſtanding not only the Apoſtles, but alſo the Diſciples and others did theach; why may not others alſo in caſe of neceſſitie with the Apoſtles Baptize? Yf Caluin ſhould meane, or any other ſhould thinke, that none were trulie Baptized, but thoſe who were Baptized by true Biſhops or Prieſts, and that Lay-mens Baptiſme were not auailable or of force, which doth conſequently follow in his opinion; Or elſe why ſhould they be denied in caſe of neceſſitie, but that he would make the miniſter an eſſentiall poynt for the rightfull adminiſtration of this Sacrament? In what caſe then were our poore Countrey of England, which hath had no true Biſhops, nor Prieſts ſince the firſt of Queene Elizabeth, as hath bene

Cal. li. 4. Inſt. cap.

ſayed. For all the auncient Biſhops of Queene Maries tyme, ſtanding firmlie to the Catholike fayth, there was by them no impoſitiō of hands, nor cōſecratiō vpon any Proteſtant Biſhop: but onlie letters Patents from Queene Elizabeth, & Confirmation afterward by Parlamēt. But how auaylable, or of what force the one or the other, or both ioyntly are to make Bishops, may eaſilie be diſcerned, and diſcried. Let vs then allow the Baptiſme of Laymē to be auaylable, or elſe we shall proue the moſt part of England to be Infidells, and no Chriſtians. Idle then and erroneous muſt needs be the opiniō of Caluin. And not onlie are the Sectaries of this age content to approue & allow with Caluin, that parents rather should permitte their Children to dye without Baptiſme, then in any caſe whatſoeuer to ſeeke or ſuffer ther Sacrament to be giuen or miniſtred by any Lay perſon. Not onlie (I ſay) doe they mayntaine this wicked poſition and dangerous doctrine concerning children and Infants: but alſo would counſell and aduiſe men of age and vnderſtanding newlie conuerted, if they ſhould be in danger of death, not hauing any Prieſt or miniſter readie, rather to relie vpon their faith, then to demaund Baptiſme at a Lay-mans hand. This is manifeſt, for at the Conference the Sectaries had at mount Peglier (as reporteth Florimond de Rœmond in his Hiſtorie of the hereſies of this age) where Beza beingpreſent, asked this queſtion of Smedeline Brentius Diſciple; what he would doe, or what Counſell he would giue, if a Iewe or Pagan in caſe of neceſſitie should demaund Baptiſme at the hands of a Lay-man, not hauing a miniſter

Flor. Rœm. li. 8. ca. 11.

miniſter readie. I would aduiſe him (ſayeth he) to repoſe himſelf vpon his faith, and not to require Baptiſme at the hands of any lay perſon. But put the caſe (ſayed Beza) that the Iewe or Pagan thought with himſelf and were fullie perſuaded, that his fayth were not ſufficient to ſaluation without Baptiſme. Then anſwered Smedetine: I would ſay vnto him; *Goe then to the Diuells and dwell with them.* Wherupon Beza ieſting replied: what M. Doctor, I perceaue you will be a miſerable Conforter, in this miſerable caſe of neceſſitie.

CAP. 5.

Whether Baptiſme may lawfullie be miniſtred priuatly in priuate houſes, by priuate Perſons.

IT is manifeſt and doubted of few or none that in the Primitiue Church in the begining of Chriſtianitie this Sacrament was miniſtred in priuate houſes & not in publike places, by reaſon at that tyme there were no publike Churches or Chappells builded, neither were the Chriſtians ſuffered anie publike vſe or exerciſe of their Religion; but continually purſued by Purſeuants, and other ſuch like officers, & extreamly perſecuted by the Pagan Empeperours. I may well compare this tyme and ſtate now of England with that of the Primitiue Church. For it is euident to the whole world, that Chriſtian Catholike people of England, are forced to Baptize priuatlie in their

houſes, and that with hazarde of great penaltie, they are allowed no publike Church, nor Chappell, no publike vſe or exerciſe of their Religion, but their Prieſts, the true Miniſters of this Sacrament, are continuallie purſued by Purſeuants and other Officers, and extreamlie perſecuted by Proteſtans euen to death. But after the Church began to be ſetled, perſecution to ceaſe, Chriſtianitie to floriſh, the vſe and exerciſe of Religion permitted, then were Churches builded, fonts and Baptiſteries publiklie erected, as is euident and at this day extant in the Mother-Church of the world in the Cittie of Rome; There is now ſtanding: Baptiſterium Conſtantini: The Baptiſterie of Conſtantine the firſt Chriſtian Emperour, And the like you ſhall find by the generall vſe and practiſe of the whole Church throughout. all Catholike countreys publikes fonts and Baptiſteries erected in their Churches, for the publike vſe of this Sacrament. And in proceſſe of tyme becauſe, ſome began rather to Baptize in their priuate houſes, then publiklie at the fonts and Baptiſteries of the Church, in the Councell of Vienna priuate Baptiſme was forbidden in houſes, and publike communded, as may appeare by the Conſtitution of Clement the Fifth; except alwayes in caſe of neceſſitie, in danger of death, or as a prerogatiue for Princes Children. Wherfore I may conclude that in England, notwithſtanding this. Conſtitution, we may lawfullie Baptize in priuate houſes, becauſe we are in caſe of neceſſitie as in the Pri-

Clem. tit. de Baptiſ.

the Primitiue Church: no Churches, fonts, nor Baptiſteries allowed, no publike exerciſe of Religion, our Prieſts purſued, and perſecuted to death. So that our neceſſitie compelleth vs not to be ſubiect to this Conſtitution: but exempteth vs as the Gloſſe doth expreſſe: *Neceſſitas legi non ſubiacet: Neceſſitie hath no lawe*. And thus much for the place. *Ibid. lor. cit.*

Now concerning the Perſons, whether a priuate Perſon may lawfullie Baptize. Firſt we muſt not what we vnderſtand by a priuate perſon; A priuate perſon is he, who hath no publike authoritie by impoſition of hands, or holi Orders ſolemnlie to Baptize, that is: we call a priuate perſon, a meere Lay-man. And priuate Baptiſme, we call that, which is performed in caſe of neceſſitie by a Lay-man or woman priuatlie without ſolemnitie or Ceremonies, not in Church, nor Cappell, but in priuate houſes. I ſuppoſe in the precedent chapter I haue ſufficientlie proued, that it may lawfullie be done, and being ſo done, to be ſufficient and auaylable. This controuerſie was particularlie handled betweene the Proteſtant Bishops, and the Puritans, in the preſence of Kinh Iames at the Conference at Hampton Court, 1603.

The Biſhop of Worceſter to proue that other beſides Biſhops, or Prieſts, meere Lay-mē might alſo lawfullie Baptiſe, and that their Baptiſme might be ſufficient, brought, & vrget the facte of the Apoſtles, that vpon one day three thouſand were Baptiſed: *VVhich was* (ſayeth the Bisoppe) *impoſſible, or at leaſt improbable for the Apoſtles to* *Bilſ. of worceſ.*

performe in their owne Persons. Wherfore in case of necessitie in this multitude of people, they permitted Lay-men (for there were no other at that tyme) to assist them, and Baptize, and approued their Baptisme as sufficient and auayable. Also D. Bilson Bishop of Winchester earnestlie vrged, that to denie priuate persons in case of necessitie to Baptise, were to crosse all antiquitie, seing it had bene the auncient & common practise of the Church, when the Priest or minister can not be had, that Lay-men performe it. Also that it was a rule agreed vpon amongst Diuines: *That the Minister was not of the essence of this Sacrament, therfore in case of necessitie it might lawfullie be executed by any other then Priest or Minister.* Not withstanding the Kings maiestie being earnest against priuate Baptisme by Lay-persons, answered the Bishop and replyed: *Although* (sayed the King) *the Ministers be not of the essence of the Sacrament: yet is he of the essence and lawfull righ and ministerie of the Sacrament; But if it be an essentiall point in the administration of Baptisme, that the Baptizer be a lawfull Bishop, Priest, or Minister, then it must needes followe, if it be acted or administred by any other then a Bishop, Priest, or Minister, that it wanteth an essentiall parte in administration, and consequentlie not auaylable, of no force, nor perfect. For nothing is perfect that wanteth his essentiall parte.* Why then doe they admitte for baptized those who haue had Lay-men for their Baptizers, and not Rebaptize them againe? For either they must needes say, that Baptisme is not absolutlie necessarie to saluation, and therfore not necessarie to Re-

Bish. of winch.

Bils. fo. 18.

baptise

baptiſe them againe: or elſe they muſt needs confeſſe, that they had the Sacrament ſufficiētlie and auaylable, being adminiſtred by Laymen, although there were mortall ſinne committed in the adminiſtration, becauſe ſome eſſentiall parte was not performed. And thus they caſt them ſelues into manie incumbrances and inconueniēces, which might be auoyded by admitting priuate Baptiſme by a Lay-man in caſe of neceſſitie, conforme to the Traditions of the Apoſtles, the practiſe of the Church, and conſent of Fathers.

CAP. 6.

VVhether the midwife or any other woman may in caſe of neceſſitie Baptize.

CAluin deteſteth the midwife, and contendeth that it were better that the Infant should die without Baptiſme, then to giue power or allow a woman to Baptize, let the neceſſitie be neuer ſo great. And our Puritans at home following M. Caluin, are verie peeuiſh, froward, and obſtinate in this poynt. For they will by no meanes grant that the midwife, or any other woman may lawfullie in caſe of neceſſitie what ſoeuer Baptize. This hath bene a great Controuerſie betweene the Puritans and the Proteſtants: but the Proteſtants haue in ſome ſorte yeelded, for they haue reformed their Communion-booke, and that libertie which was before for midwifes is blotted out, & taken away. And by the way we may note, that the Puritans in this poynt

Caluin. Cont. VVeſt. pa. 157. 128.

Booke of Com. Pray. Baptiſ.

disagree and depart from their first Euangelist martin Luther, and the Protestants in thus yeelding, from them selues. Also the Puritan partie in their letters to their friends at Oxford write, that King Iames the first day of their Conference, was so earnest against Priuat Baptisme of women, that he should say: *That he had as liefe, & liked as well, that an Ape, as a woman should Baptize.* But of my Conscience I thinke they misreport his maiestie.

In the end of the booke of Cōfer.

Let vs but consider that the principall Agent in Baptisme is Christ, and that he onlie as the principall cause, doeth worke the effect therof; and that man is but the Instrumentall cause, and minister onlie of Christs. If then in the absence of the Priest, who was by Christ appoynted as the ordinarie minister of this Sacrament the Lay man in case of necessitie may lawfullie supplie his roome and Baptize, (as I haue proued before) why may not also in the like case of necessitie the woman supplie the place of the man in his absence? The difference of the sexe in this case of necessitie, whether it be male or female, is nothing. But because the man is the head of the woman, and Christ the head of the man, the woman ought not to Baptize in the presence of the man, nor the Lay-man in presence of the Priest Christs minister. And for that it is not conuenient nor decent that men should be present at the birth of Children, the Church hath commaunded that the midwife vpon payne of sinne, learne distinctlie the forme of Baptisme: because she hath speciall li-

Cap. 3.

1. *Cor.* 11.

ciall licence and commiſſion in danger of death to miniſter this Sacrament. It is true that the fourth councell of Carthage doth forbid women to Baptize, that is: publikelie or with ſolemnitie, or in the preſence of men, or not in caſe of neceſſitie; and ſo all Canoniſts vnderſtand. Alſo it is thus at this day obſerued, commaunded, and onlie permitted, that women priuatlie in caſe of neceſſitie, and when it is not fitte men to be preſent, to Baptize. *Concil. Carth. cã 99. & 200.*

For Confirmation that women may Baptize, we haue an example in Scripture of Sephora Moyſes wife; she circumciſed her ſonne in caſe of neceſſitie, and although Moyſes was preſent: yet he was ſore ſicke, vexed with an angell, threatned death that he could not performe it himſelf. For no doubt (although he had delayed it) at that tyme if he could, he would haue donne it himſelf, and therfore ſignified to his wife that she should doe it, which when it was done, Moyſes was deliuered from that ſickneſſe, or vexation of the angell. But Circumciſiõ was a figure of Baptiſme: Therfore as in circumciſion, ſo alſo in Baptiſme in caſe of neceſſitie as Sephora did the one, why may not the midwife doe the other? It is a world and wonder to conſider, that theſe kind of men can approue and allow a woman to be head of the Church, and not permitte in caſe of neceſſitie a woman to Baptize. Wheras otherwayes for want of this Sacrament the Infant were in danger to perish eternallie, as hath bene proued. *Exo. 4.*

But againſt

Obiect. But against this fact of women Baptizers they alleadge these places of S. Paule: That women should hold their peace in the Church: And that he would not permitte them to teach, but be Silent. Therfore (say they) they ought not to Baptize, nor to minister anie Sacrament.

1. Cor. 14.

1. Tim. cap. 12.

Sol. True it is in deed, and they may wnderstand if they will, that S. Paule doth forbidd women publiklie to preach or teach in Churches or publike assemblies, for that it is the proper function & office committed by Christ onlie to Bishops and Priests: yet I thinke they will not denie, nor no man can mislike, but women may lawfullie admonish, instructe, and teach priuatlie both women, and men, and children: and olso deliuer their mind concerning matters of fayth, doctrine, good life and pietie. And this is confirmed when Priscilla and Aquila tooke priuatlie Apollo the eloquent Iewe, who preached and taught Iesus but not sufficientlie grounded, and they women instructed him, expounded vnto him diligentlie the way of our Lord. Wherfore we doubt not, but that a woman may lawfullie in extreamitie, in danger of eternall saluation of the poore Infant priuatlie, Baptize and minister this Sacrament. And for farther confirmation hereof, you may read a miracle related by Bredenbacius: In the yeare of our Lorde 1579. it happened in Amsterdame that a Catholike woman being married vnto a Caluinist, and deliuered of a child, she caused the Infant priuatlie to be Baptized by a Catholike woman of her own profession in Religion, because she would be sure her child should be trulie Baptized. So it fell out, that the bus-

Act. 18.

Breden. li. 1. c. 51. Coll. sacra.

the husband being hotte and earneſt on the contrarie, cauſed the child to be brought to a publike preachind, where after the ſermon the miniſter being readie in the aſſemblie of people to Baptize the Infant, ſodenly he became dumbe, not able to ſpeake one word. Wherat the Father being aſtonished tooke his child in his armes, came home to his wife, & charged her to tell him the truth, whether she had not cauſed the child before to be Baptized Catholiklie according to her profeſſiō. She cōfeſſing the truth ſayed, that it was ſoe. Whervpō he with the reſt of his familie, ſeing the worke of God, were conuerted frō their hereſie, became Catholikes, were reconciled vnto the Church, & ſo liued & died.

This queſtion was moued in the Conference had at Poiſſi by a miniſter of Mets: whether the Infant Baptized by the midwife ought againe to be Baptized by the Miniſter. Beza in the name of all preſent at that Conference anſwered: *That a great number of the Miniſterie had alreadie iudged, and that with his conſent, that this Baptiſme of the Midwife was of no effect. Yet foraſmuch* (ſayeth he) *that the Contrarie opinion is not without ground of reaſon, it is fitte and verie conuenient, that the matter be remitted to the Reſolution and determination of the Congregation of Geneua and Zurike.* Whervpon worthelie (ſayeth Florimond) the Catholikes of France ieſted at their Concluſion in this their Conference, ane could not but maruell at the madneſſe of theſe kind of people, who could not decide this difficultie by Scripture, by the written word, wherevpon they would ſeeme wholie to relie in decideing matters of Controuerſie,

Beza cont. Heſſu. pag. 533.

Florim. li. 8. c. 11.

but we-

but were now forced to referre themſelues and the ſubiect to the Cenſure and Iudgment of men, that is: a fewe Miniſters of Geneua and Zurike gathered togeather in a corner of the world. And in this and the like caſes ſtike not to skorne and cotemne the deciſions, reſolutions and indgments of generall Councells lawfully gathered of the moſt vertuous, the wiſeſt, and beſt learned throughout the Chriſtiã world and no doubt, but according to the promiſe of Chriſt, they were guided by the Holy Ghoſt. As for example: 1. That Children ought to be Baptized in their infancie. 2. That the Baptiſme of Lay-men is allowable and auaylable in caſe of neceſſitie in abſence of the Prieſt. 3. That the midwife in extreamities in danger of death may Baptize. The reſolution and determination of theſe caſes haue bene decided by generall Councells, and haue bene deliuered vnto vs as a Tradition from the Apoſtles, as a practiſe of the primitiue Church, as the ſentence of antiquitie, deſcending in the Church throughout all ages vntill this day. And nowe to be condemned and cenſured by a fewe vnlearned miniſters of Zurike and Geneua? I ſay no more but leaue this (Gentle Reader) to thy beſt thoughts and conſiderations.

Concil. Later. Floren. Trid.

Cap. 7.

VVhether an Heretike, an Infidell, or a Ieue may Baptize, and if they doe, VVhether it be auailable.

I Ioyne theſe three togeather, and firſt I put an Heretike; for that hereſie is a kind of infidelitie or misbeleefe of Chriſt, of his miniſteries, his Sacraments, and his Church. Or hereſie is: An obſtinate reſiſting or ſtriuing againſt the true faith of Chriſt, his miniſters, his Sacraments, or his Church. S. Thomas ſayeth: *More grieuous, or greater is the infidelitie of heretikes, then of Pagan or Ieue. For the Heretike, in that he is a Chriſtian hath promiſed true faith and fidelitie to Chriſt, to his Sacraments, and Church, which neither Ieues nor Pagan aid.* It was the opinion of Saint Cyprian, or rather his errour: That Baptiſme giuen out of the Church by Heretikes was no Baptiſme, nor auaylable. Concerning which point S. Stephen Pope and Martyr writte to S. Cyprian: That there should be no Innouation in the Church; but that the auncient Tradition should be obſerued, forbidding thoſe who were Baptized of Heretikes to be Baptized againe. Wherupon this queſtion was much agitated, handled and diſputed in his tyme, and by the Church concluded: *That if the Heretikes did Baptize in the name of the moſt Bleſſed*

Tho. 2. 2. q. 10. art. 6.

Blessed Trinitie, the Father, the Sonne, and the Holy Ghost, with intention to doe and effect that which Christ instituted, that their Baptisme was auailable, and those by them Baptized, were not to be Baptized againe.

Aug. li. 10. de Baptis. con. Donat. c. 1. And S. Augustine confuted this errour in many bookes; his reasons were; for that Baptisme was: *Vnitas orbis*: *One through out the whole world*: And that Heretikes agreed generallie with Catholikes in this poynt. And that it was not the goodnes of the Ministres that caused this Sacrament, but Christ the principall cause therfore in necessitie auaylable of whom soeuer it was giuen. And in his fifth booke of Baptisme against the Donatists, he proueth that God doth giue this Sacrament by euill persons, because they doe not minister this Sacrament: *Sua potestate, sed virtute Dei*: By their owne power, but by the vertue of Christ. And therfore he concludeth: *Although there be no certaine example brought forth out of Scripture to proue that Baptisme of Heretikes is true Baptisme: yet because the whole Church hath decreed it, we obserue* (sayeth he) *the truth of Scripture; for that the Scripture commendeth her authoritie, and telleth vs that the Church being guided by the Holy Ghost can not erre in her decrees, and deciding of doubtfull questions. Therfore we doubt not of the Baptisme of heretikes so long as they obserue the true forme instituted by Christ and commended by his Church.*

Idem. ep. 48. ad Don.

Aug. li. 5. de Baptis. con. Donat. ca. 20.

Aug. li. 1. cont. Cresco.

Some difficultie there was in the tyme of the Arrian heresie, for that they held Christ not to be equall with his Father and consequentlie not God but man, Yet it was concluded that their Baptisme was auaylable so long as they kepte the forme

e forme of Baptiſme inſtituted by Chriſt, and commaunded by his Church. Nicephorus Calixtus recordeth in his hiſtorie of one Deutrius an Arrian Biſhop Baptizing at Conſtantinople one who was called Barbas, and not obſeruing the auncient forme of the Church, but altered and changed it according to his hereticall humour ſaying: *Baptizetur Barbas in nomine Patrũ, per Filium, in Spiritu ſancto: Barbas be he Baptized In the name of the Fater, through the Sonne, in the holy Ghoſt*: the water preſentlie dried vp, and vaniſhed a way out of the font. At which miracle Barbas being moued, ranne forth, and publiſhed the facte: where you may ſee how God by miracle condemned the Arrian heretike, wen he did not obſerue the forme of the Church. Wherfore thoſe Heretikes whokeepe not the forme of Baptiſme by Chriſt inſtituted, as the Paulianiſts & Cataphrigians, not beleeuing aright of Chriſt, nor the Holy Ghoſt: the Councell of Nice appoynted that thoſe ſhould be Baptized againe: *Statutum eſt eos omnino rebaptizari: we decree and appoint in any caſe thoſe to Baptized againe.* Yf any of the fore named heretikes flie for helpe vnto the Catholike Church. Read Gratian. And the ſame hath S. Gregorie of the Cataphriges and Bonoſians, who did not Baptiſe in the name of the Trinitie, becauſe they thought the Father only to be God, and the Sonne, and the Holy Ghoſt to be but men. I will conclude with this Corrolatium or addition; Although in caſe of neceſſitie an Heretike may Baptiſe, and that the Baptiſme of Heretikes obſeruing the forme of the Church be auaylable, alſo that their ought not

Niceph. lib. 16. ca. 15.

Concil. Nicen. can. 19. Gratiã. 1. q. 1. can. Si quis cõfugerit. Grego. li. 9. epiſtol. epiſ 61. Iaẽ de conſ. diſt. 4. cap hi. vero.

to be Rebaptization: Yet notwithstanding this can not be no warrant for Catholikes or Schismatikes to sent their children to be Baptized of Heretikes, or to communicat with them in this Sacrament, or to permit them to be by them Baptized. For no penall statute, or Commaundement to the contrarie can free them from the Censure of Commnnicating with Heretikes in Sacraments and Diuine thinges Besides no man knoweth how farre he may endanger the soule of the Infant therby, considering that some of them maintayne this dangerous opinion: That baptisme is not necessarie to Saluation. And so growe careleſſe whether they Baptize or not.

Now concerning the Pagan and Iewe, who neuer were themselues Baptized, whether they could giue an other that they neuer had themselues. It was decreed by Pope Nicholas at the consultation and petition of the Bulgars, what was to be done with those, who were Baptized by Pagan or Iewe; his resolution was, that if they were Baptized in the name of the Holie Trinitie, whether by Iewe or Pagan, they were not to be Rebaptized againe. Wherfore I will put the case: If two Iewes or Pagans were togeather where no Christians were being in danger of death, and both desirous of Baptisme: if in that case the one should Baptize the other, no doubt they both should be saued and their Baptisme auaylable. Wherfore I conclude with the Councell of Florence: *Minister huius Sacramenti &c. That the Minister of this Sacrament is the Priest, to whom by office and function it appertaineth to Baptize: but in case of ne-*

Nichol. de conſ. diſt. 4. can. a quodã Iudæo.

Concil. Floren. can. de miniſtris Baptiſmi.

ceſſitie

ceſſitie not only the Priest or Deacon, but alſo the Lay-man and woman yea alſo the Iewe Pagan, and Heretike may Baptiſe, ſo that they obſerue the forme of the Church, and intend to doe that the Church doth.

Cap. 8.

Whether Catholike Parents or others may ſend or permitte their Children to be Baptized of Hereticall or Schiſmaticall Miniſters, without grieuous mortall ſinne.

ALthough the Baptiſme of Heretikes, as I haue proued in the precedent Chapter, be auailable, and that thoſe children, who are Baptiſed by them, are not to be Rebaptized againe: yet you muſt vnderſtand this not be lawfull but in caſe of neceſſitie.

Now the queſtion is: whether it be a grieuous mortall ſinne for Parents to ſend their children to be Baptized of Hereticall or Schiſmaticall miniſters. I thinke no man can iuſtlie make any doubt therof. My reaſons are. Firſt if it be a grieuous mortall ſinne for any man to participate or communicate, *In Diuinis*: In Diuine ſeruice or Sacramẽts with Heretikes or Schiſmatikes, as generallie all agree it is: but they who ſend their children to be Baptized of, or by Schiſmatikes, doe communicate in Sacraments with them. Ergo it is a grieuous mortall ſinne to ſend their Children to be Baptized of ſuch kind of perſons. The Parent can not excuſe himſelf ſaying, that he doth not communi-

cate, but the child, for the Infant is capable of no such action more then is impoſed or layed vpon him: Therfore the acte of communicating is the Parents, and not the Childs. And if it be a heauier offence to God to communicate in Sacraments, then to be preſent, at their ſeruice: then I may lawfully couclude, that they haue more to anſwere for before God, in ſending their Children to Church to be Baptized, then in being there preſent them ſelues. The ſecond reaſon may be, for that they expoſe their child to greate danger of Irregularitie if he be a boy. For if he were Baptized at home either by the midwife or otherwayes, & be rebaptized againe, he is irregular, that is, not capable of Holy Orders. The Conſtitutions and Canons of the Church are: that *Rebaptizans, & Rebaptizatus: The Rebaptizer, and the Rebaptized are both Irregular.* But the Canoniſts doe interpret the lawe, if they doe it willinglie and witinglie. But you will ſay; ſome of the miniſterie if they be told the Child is Baptized, will not abſolutlie Rebaptize, but Conditionallie If thou be not Baptized, I Baptiſe thee. And ſo they auoyd Irregularitie in them ſelues, and the Child: Yet they can not be excuſed from ſinne in this their doing; becauſe they ought not to doubt of the Baptiſme, and thervpon take occaſion to Rebaptize againe, but vpon probable cauſe, which in this caſe is not. The third reaſon, Silueſter a learned Caſuiſt affirmeth: *That it is a mortall ſinne for any man to require Baptiſme at the hands of him, whom he knoweth probablie to be either an Heretike, Schiſmatike, Excommunicate or ſuſpended perſon, vnleſſe it be in extreame neceſſitie;* For in ſuch

De Cõſe. diſt. 4. Can. qui bis. Sciẽter.

Silueſt. verbo Baptiſ. cap. 3. num. 7.

in ſuch a caſe (as hath bene ſayed) I may require it at the hands of an Heretike, Iewe or Pagan. But you will ſay: The lawe vrgeth and compelleth vpon forfeiture of an hundred pounds; I anſwere: *Iniqua & iniuſta eſt lex*: Wicked and vniuſt is that Lawe, that vrgeth and compelleth a man againſt his Conſcience to committe a mortall ſinne, and conſequentlie no lawe. Therefore not to be obeyed. Read the Conſtitutions of Pope Felix the Third in his firſt Epiſtle and ſecond Chapter. And the Gloſſe hath: *Magis mors eſt eligenda, quàm conſentire rebaptizari: That one ought rather to ſuffer death, then to conſent to Rebaptization.* *Felix. de Cõſe. diſt. 4. can. Eos quos.*

For a Caueat to Catholike Parents for ſending their Children to Church, to be Baptized of Proteſtant or Puritan, I haue thougt good to relate what happened here in England in the Countie of Gloceſter about the yeare of our Lord 1583. as was reported vnto me by an ancient graue man, worthie of credite, who came immediatlie after the fact was done. So it was that a Catholike gentlewoman being brought to bed of a Sonne, a Proteſtant Ladie their neighbour, being verie deſirous to be Goſſippe to the Child; the parents refuſing to haue it Catholiklie chriſtned at home for ſatiſfiyng the Ladies requeſt, were content it ſhould be carried to the Church to be Baptized of a Proteſtant Miniſter. But what happened? Preſentlie as the Miniſter layed water vpon the Child, it fell a crying vehementlie, and could in no caſe be ſtilled, but continued crying all that day and night following, euen ſo long as it had ſtrength, and was able to crie, and ſo dyed. A *Caſ. caſ.*

worthie punishment no doubt for the parents fault. Alſo I haue read of a child in Flanders, who being brought by the Father vnto a preaching Miniſter to be Baptized, the Infant ſuddenlie appeared as dead: but being returned backe vnto the mother being a Catholike, the child miraculouſlie reuiued againe. Bredenbachius relateth the hiſtorie from D. Walter, Canon at Antwerpe as an eye-witneſſe.

Bredē. li. 7. coll. Sacra. ea. 50.

A Catholike woman being married vnto a Caluiniſt brought forth a child, whom the Father ſecretlie, his wife being a ſleepe, tooke away and brought him vnto a preaching miniſter to be Baptized; who being readie to Baptiſe in the preſence of the aſſemblie, perceyued the child to be dead. Whervpō preſentlie he did expoſtulate and reaſon with the Father, what he meant to delude and mocke him, and to bring a dead child to be Baptized? The father being ſtroken in a maze with this vnlooked for miſchance returned home and layd againe the dead Infant by the mothers ſide; And ſo ſecretlie departing from the chamber, a litle after returning, called vpon his wife, and asked how she and the Infant did. She being ignorant what was done, anſwered all was well, and turning her ſelf with pleaſing countenance, offered the child aliue and in good liking to the Father. He being aſtonished with this miracle reiected his Caluinian errours and hereſies, embraced the Catholike faith, became one of his wifes profeſſion, and cauſed the Infant to be Baptiſed Catholiquelie.

And for the Miniſter that he be not too haſtie to Rebaptize the Child alreadie Baptized by a Catho-

Catholike midwife, let him read what happened at Amſterdame in the yeare of our Lord 1579. as teſtifieth Bredenbacius. So it was a Catholike woman being married vnto a Caluiniſt, and deliuered of a Child, she cauſed the Infant priuatly to be Baptized by a Lay Catholike woman, becauſe she would be ſure of Baptiſme. The Father tooke the Child according to Caluins rule, brought it to the preaching to be Baptized by the Miniſter. So it fell out that the miniſter being readie to baptiſe in the aſſemblie of all the people, ſuddenlie he became dumbe not able to ſpeake one word. Wherat the Father being aſtonished, tooke his child in his armes, and came home vnto his wife, charging her to tell him the truth, whether the Infant had not bene Baptized before according to the Catholike order. Which shee confeſſed to be true. Wherupon he with the reſt of his familie were cõuerted, reconciled to the Church, and became Catholikes.

Bredẽ. li. 7. coll. Sacra. c. 51.

Cap. 9.

Whether one may Baptiſe many at one tyme.

I Say one may vnder this forme ſaying: *Ego Baptizo vos: I Baptize yee*: which is as much to ſay: I Baptize thee, and thee, determining euerie perſon. But you muſt vnderſtand that this muſt be onlie in caſe of neceſſitie, as in danger of death, or ſome extraordinarie cauſe, otherwayes it is not to be done. For this Sacra-

ment bing of ſuch neceſſitie; that without it no ſaluation it muſt and ought carefullie, and reſpectiuelie to be miniſtred. Therfore it is more ſecure and better that it be ſeuerallie done and acted, that the water and the word may goe togeater, and the intention of the Baptizer may particulerly be applied to euerie partie who is to be Baptized.

Act. 2. There were three thouſand Baptized vpon one day by the Apoſtles, but the Scriptures doe not expreſſe in what manner they were Baptized. It may be they had helpe of others of the Diſciples: but verie probable they Baptized many at once. Wherfore I may conclude, that in caſe of neceſſitie, or vppon ſome extraordinarie cauſe one may Baptize many: at once otherwiſe it muſt and ought to be done ſeuerally and diſtinctlie, that is: one by one.

CAP. 10.

VVhether many at one tyme may togeather Baptize one Child.

Tho. 3. p.q.67. art. 6. SAint Thomas is of opinion that manie can not well concurre togeather to the Baptizing of one. For when there are multiplicite of Miniſters, there may be many Baptiſmes, which were dangerous. For if the one ſhould be before the other, then the firſt did Baptize, and the other Rebaptize, which were a great fault. Alſo

Eph. 4. S. Paule ſayeth: *There is one God, one faith, one Chriſt, and one Baptiſme.* So it were fitte there ſhould be but one Miniſter to Baptize one partie.

Cap. II.

Whether one may Baptiſe himſelf.

THe generall opinion is that one can not Baptize himſelf, no not in danger of death, or what other neceſſitie ſoeuer. For better vnderſtanding I will propoſe the caſe: For example. A Iew or a Pagan hauing heard or read of Baptiſme, or liued ſometyme amongſt the Chriſtians, and being deſirous of Chriſtianitie lying at the poynt of death amongſt his owne, neere no Chriſtian, and ſo conſequentlie haueing no meanes to get any other man to Baptize him: taketh water putting himſelf therin ſaying: *I Baptize thee in the name of the Father, and of the Sonne, and of the Holy Ghoſt.* The queſtion is, whether in this caſe he be Baptized, and receaue the Sacrament of Baptiſme. The reſolution is, that he is not Baptiſed, nor can of himſelf receaue the Sacrement of Baptiſme. The reaſon is, for that Baptiſme is a ſpirituall birth or regeneration but no man can be generated or borne of himſelf, but neceſſarilie of an other: ſo no man can be Baptized of himſelf, but of neceſſitie muſt be Baptized of an other. Alſo it is gathered out of Chriſts owne words; that the Baptizer muſt be a different perſon from the Baptized. For he ſayed to his Apoſtles: *Goe yee and Baptize all nations.* And to ſignifie thus much, we may alſo thinke that Chriſt would not Baptize himſelf, but be Baptized of Iohn. If you doe aske me what I thinke

of this Iewe or Pagan, in this caſe, whether he ſhould be ſaued or not? I anſwere with Pope Innocentius the Third: that he could not be ſaued by the Sacrament of Baptiſme, for that he had it not: but no doubt he might be ſaued by the fayth, vowe, and deſire of baptiſme, and the zeale, feruour and loue to Chriſt, and ſo he might haue it ſupplied by Chriſt in will and affection. Read *Innocentius libro 4. decretalium. tit. 42. de Baptiſmo & eius effectu.*

CAP. 12.

Whether the intention of the Miniſter be neceſſarie that the Sacrament take effecte.

ALL Diuines agree, & it is decreed in two generall Councells of Florẽce, and Trent, and deduced expreſslie out of Scripture, that to the ſubſtance of Baptiſme as neceſſarie are three thinges; that is: water as the matter, the words as the forme, and a miniſter to doe it and effect it. For the two firſt I haue ſufficiently proued before in my ſecond booke, that they are the two eſſentiall partes of Baptizme: now that the miniſter muſt of neceſſitie haue intention to doe this acte I will briefly ſhewe. When Chriſt inſtituted this Sacrament, and gaue the forme he ſayed to his Apoſtles: *Goe yee Baptizing*: no man can thinke, but that Chriſt meant that they ſhould intend, what he had inſtituted. Secondlie, if a man ſhould take water, ſay the words, and caſt it, and powre it vpon an other, and haue no intention to Baptize, it were no Sacrament,

Mat. 28.

no Bap-

no Baptiſme, becauſe there was no intention to doe the acte of Baptiſme. As alſo if a player vpon a ſtage ſhould but ſhew the acte of Baptiſme, no man would ſay he Baptized: And why? There was water, the word, the miniſter, and all other things. Becauſe there wanted in the player intention to doe the acte of Baptiſme. In like manner if a drunken man, who had loſt the vſe of reaſon, or if a madde man, or if a Prieſt ſhould riſe in his ſleepe, and doe all that belongeth to Baptiſme: Yet it were no ſacrament; becauſe in none of theſe thee there were properlie anie humane acte with freedome of will or intention to direct this action, or free mind to worke or not to worke, to Baptize, or not Baptize. So alſo when the nource doth waſh or bath the child, if ſhe ſhould ſay: I bath or waſh thee in the name of the Father, and of the Sonne, and of the holy Ghoſt; no man would be ſo madde, as to thinke ſhe Baptized the child. And why? For no other reaſon, but becauſe ſhee had no ſuch intention as to Baptize. Wherfore I cõclude, it is neceſſarie to the true effecting of this Sacrament, that the miniſter ought to direct this his exteriour acte to this end and purpoſe, that is to Baptize, that thereby he intend to performe that which Chriſt inſtituted and commaunded to be done.

Abſurd then is the opinion of M. Luther and other his followers, who doe not require anie intention in the Miniſter of this Sacrament but mayntaine that Baptiſme is ſufficiently performed, if there be the water & the word, although they doe the acte of Baptiſme like a minſtrell or player, in ieſt or in earneſt, idly or fainedly

Luth. de cap. Bab. cap. de Bap.

fainedly. No man can thinke that the Iewes, when they bowed their knees to Chriſt and ſayed: *Aue rex Iudeorum*: *Haile king of the Iewes*, they intended in deed and veritie to adore him, but rather to ieſt and ſcorne him. Worthely therfore is this opinion condemned as Hereticall by the Councell of Florence againſt the Armenians. And now alſo by the Councell of Trent, where Anathema and curſſe is layed vpon him, who doth not require in the Miniſter of this Sacrament intention to doe that, which Chriſt inſtituted when he Baptizeth. Not without cauſe then was Doctor Iohn Rainoldes one of the agent for the millinarie miniſters by the Bishops of England reiected, when he moued the King, that this propoſition should be inſerted in their booke of Articles: *That the intention of the Miniſter was not of the neceſſitie of Baptiſme.*

Coneil. Floren. Arme. Trid. ſeſſ. 7. can. 11.

Cõfer. at Hãp Court. 1603. Fol. 71.

CAP. 13.

VVhat kind of Intention is neceſſarie.

THat the miniſter of this Sacrament muſt, of neceſſitie haue intention, I haue declared in the precedent Chapter. The ſchoole-Diuines diſpute what kind of intention may ſuffice. For there are three kinds of intention, Actuall, Habituall, and virtuall. The Habituall all Diuines exclude as not ſufficient; for that it may be (ſay they) in a drunken man, a madde man, or in any man that is aſleepe, for it extendeth not to the acte, but onlie

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to an inclination or promptitude gotten by the habite. And therfore the Philoſopher Ariſtotle ſayed, that *Habitus non eſt actus: The Habite cannot be the acte*, but a promptnes and power to the acte. *Ariſt. Phyſ. 2.*

The Actuall intentiõ is verie good, and to be wished to be in all, who Baptiſe, which is: De facto, and in deed to haue and produce a mentall intention to execute the acte of Baptiſme, and to doe that the Church doeth, & Chriſt inſtituted. But this is not alwaies of neceſſitie of the Sacrament; For that men are often ſubiect to many diſtractions, and hardly it is in mans power, to be alwayes attentiue vpon thoſe things we haue in hand, although they be holy. Wherfore, if this actuall intention were alwayes of neceſſitie, it would often breed much trouble and ſcruple in the mindes of the pious Baptizers, and make vncertaine the acte of Baptiſme. Therfore it is generally holden, that the virtuall intention is ſufficient, that is when one prouideth and intendeth actually to Baptiſe: but yet when he doeth the acte, his mind may be ſo dulled, that he thinke of nothing, or ſo diſtracted, that he haue quite other cogitations. Therfore when we purpoſe to Baptize, it is ſufficient to intend the externall acte of Baptiſme, as inſtituted by Chriſte or vſed by the Church although our mind at the tyme of the acte, may be wandering vpon other things. Neither is it neceſſarie, that we extend our intention to the effect of Baptiſme, that is that we intend by this actiõ to giue grace, to remitte originall ſinne, and to ſanctifie the ſoule. For if this were neceſſarie, we might iuſtly doubt of the Baptiſme of many Heretikes. For the Pelagian,

lagians, and some in these dayes, denied that Baptisme did remitte Originall sinne. Also it may be thought, that neither Pagan nor Iew, do thinke of grace or sanctification of the soule when they Baptize. And it is probable, that the Caluinists and Puritans of England will not be behind anie of them in this poynt, their dangerous opinion leading them therunto. Wherfore to conclude, it is sufficient to haue internall intention, to doe in deed and verite the acte of Baptismes, in the maner a foresaide for ther in is included to doe that which the Church doeth and Christ instituted. To take away all intention in the Baptizer (as Luther would) were to make a Parrate that can speake, to Baptise.

Cap. 14.

Whether the Deuill can Baptize.

Luth. de mis. pri. v. painted 1554.

I Moue this question, the rather that you may vnderstand what a friend M. Luther is to the Deuill. For in his opinion, the Deuill can Baptize, if he obserue the forme. Which Baptisme of the Deuills, he approueth and alloweth as auaylable. But to me it is strange and vnheard, to imagine that the Diuell should sanctifie a soule, being the common defiler and corrupter of the soule of man. That you may not thinke this an idle dreame of his, or a fained storie of mine, you must vnderstand that he goeth a bout by argument to proue it Iudas (sayeth he) *The betrayer*

betrayer of Chriſt, and traitor to his Maiſter did Baptize: but Iudas was a limme and member of the Deuill; why then can not the Diuell doe as much as anie limme or member of his can doe. M. Luther might haue conſidered if he would, that Iudas when he Baptized, he was an Apoſtle, and no traytor at that tyme. Alſo he might as eaſilie haue conceaued, that Iudas Baptized as an Apoſtle and miniſter of Chriſts, and not as a limme and member of the Deuill. Finally it is moſt manifeſt by Scripture, that Chriſt gaue his commiſſion for miniſtring of this Sacrament, onlie to men for their good, and not to Diuells the vtter enemies of mankind. Therfore let vs leaue M. Luther with his Deuills, it is likely he is amongſt them; take heed & beware of his doctrine leaſt thou be brought were he is.

Cap. 15.

VVhether an Angell may Baptize.

THere is no doubt but the ordinarie commiſſion for the adminiſtring of this Sacrament, was granted and committed only to man; therfore no angell by ordinary Commiſſion can Baptize. But if God hath or ſhould ſend an Angell from heauen, with extraordinarie commiſſion and warrantiſe to Baptize, I would make no doubt, but his Baptiſme were auaylable, becauſe it is ordinarie for Angells, to be aſſiſtants and friends to Gods people here on earth. *Heb. 5. Omnis pontifex.*

Now

Now hauing ſpoken of the miniſter Baptizing: it followeth that we entreate of the parties who are to be Baptized; that is of Infants and children, & thoſe who are of riper yeares, and of vnderſtanding, at mans eſtate, young or old. And firſt we will examine concerning Infants, whether they contracte originall ſinne, and whether the onlie ordinarie remedie for that ſinne be Baptiſme, And if they die without Baptiſme, what place & punishement they shall poſſeſſe, and haue after this life. And ſo forth as followeth.

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THE FOVRTH BOOKE.

Of the partie to be Baptized, as Infants and others of vnderstanding and age.

CAP. 1.

Wether Infants doe contracte Originall sinne.

IT is manifest both in the old and new testament, that euerie man borne by man and of woman since Adam, are subiect to Originall sinne, and in, and by them are conceaued, borne, and constituted sinners. There is exception to be made of Christ who was not borne by man; and also the blessed virgin is to be exempted by speciall priuiledge, because Christ was borne of her. That all others are subiect and borne in Originall sinne S. Paule proueth saying: *Per vnum hominem peccatum &c. By one man sinne entered into this world, and by sinne death and so vnto all men death did passe, in which all sinned.* But this sinne wher with we are infected by Adam can not be Actuall sinne, because Infants are not capable to doe good or euill; therfore it must needs be Originall sinne. Rom. 5. ver. 12.

And holy Iob plainly telleth vs: that no man is cleane from the filth of sinne, no not the Infãt of one day old, *Nemo mundus a sorde, ne Infants cuius est vnius diei vita super terrã.* And ther vpõ asked this questiõ of Almightie God: *Quis potest &c. who cã make cleane him, who is cõceaued of vncleane seed? Nõne tui qui solus es? Is it not thou Lord, who onlie arte?* So that it is plaine by the testimonie of holy Iob, that Infants are borne in sinne, and by nature vncleane, and that God onlie is to purge theis vncleannes contracted by Conception. And kind Dauid in the Miserere Psalme confesseth of himself, and consequently of others: *Ecce in iniquitatibus conceptus sum, & in peccatis concepit me mater mea: Behold I was conceaued in iniquities and my mother conceaued me in sinne.* But no man can imagine anie other sinne, that king Dauid should be conceaued in, then Originall sinne: therfore there is no doubt but Infants in conception contracte Originall sinne. And S. Paule hath this generall proposition: *Omnes peccauerunt, & egent gloria Dei: All men haue sinned, and doe stand in neede of the glorie of God.* If all men haue sinned, why then no exception to be made of Infants & Children; But children haue no actuall sinne; therefore it must needes be that they are infected with Originall sinne. And the same Apostle cõfesseth. *Eramus & nos natura Filij iræ sicut & cæteri: And were by nature the children of wrath as also the rest:* But they could no way be the children of wrath, but onlie by Originall sinne: therfore euerie one was, and is subiect vnto it. And thus by Scripture it is manifest, that all men are cõceaued in Originall sinne, and borne sinners. The like may be proued

Iob. 14.

Psal. 50.

Rom. 3. 23.

Ephes. 2. 3.

proued out of the auncięt Councells & Fathers of the Primitiue Church, eſpecially after the tyme of Pelagius the Arch-heretike, who maintained this hereſie: *That Infants & children did not contract Originall ſinne; and therfore were not of neceſſitie to be Baptized in remiſſion of ſinne.* Concerning which ſubiect, and againſt this hereſie S. Auguſtine wrote diuerſe bookes: As *De Peccato Originali*, and foure bookes *Contra duas epiſtolas Pelagiani*, three bookes *De Peccatorum meritis*, and in diuerſe other places of his workes. Wherfore if anie man deſire to be farther ſatisfied in this poynt, let him read S. Auguſtine.

Cap. 2.

Whether it be of neceſſitie that Children be Baptized for remiſſion of this originall ſinne.

IT is neceſſarie, and as hath bene proued by the ſentence of Chriſt himſelfe. For he hath made this generall decree without exception of young or old: *That no man ſhall enter into the kingdome of heauen, vnleſſe he be regenerated and borne againe by water and the Holy Ghoſt.* But there is no cauſe to exclude Infants and children from the kingdome of heauen but Originall ſinne, therfore it is neceſſarie they be Baptized for remiſſion therof. Secondly the Church of Chriſt, euen from her cradle and infancie, hath euer had a Vigilant eye, and carefull ſollicitude grounded vpon the Traditiō of the Apoſtles, continuallie to Baptize Infants and children, eſpecially if in that age they were in danger, of Ioa. 3.

ger of death. But this was principallie that they should not departe this life without the Sacrament of Baptisme, which is the ordinarie meanes by Christ instituted for remission of Originall sinne, because it is necessarie they be regenerated and borne againe by water and the Holy Ghost. Also they, who are Baptized are sayed by the Apostle: *To die to sinne, that they may walke in newnesse of life; And to be cleansed by the lauer of regeneratiõ.* So it is manifest they haue sinne, frõ which they are to be purified and washed; wherfore it is of necessitie that children be Baptized for remission of this sinne. Thirdlie the Apostle S. Paule writeth to the Romans that: *Stipendium peccati est mors: The stipend of sinne is death.* Therfore where death is, there is also sinne. But death is as well amongst children as aged folkes; Therfore Childrẽ are also subiect to sinne. Christ is sayed by the Apostle: To die for all, as well Infants as aged. But S. Peter sayed: That Christ died for the vniust & wicked. And this doth S. Paule also proue, asking the questiõ: why Christ died for the impious? He yeeldeth the reason, and giueth answear: for herin God cõmendeth his Charitie in vs; because when we were Sinners Christ died for vs. But Infants and children are no way vniust & wicked by anie acte of their owne; wherfore it must needes be they are vniust and wiched by Originall sinne. The concluſiõ thẽ follweth that they must be cõsepulted & buried againe with Christ in his death & Passiõ by Baptisme, that they may rise with him to glorie; necessarie thẽ it is, that childrẽ be Baptized in remissiõ of sinne S. Agustine to proue that Infants are infected with Originall sinne, &

Rõ 6. 1. Epheſ. 5. 26,

Rõ. 6. 23.

2. Cor. 5. 15. 1. Pet. 3. 18. Rom. 5. 8.

so con-

ſo cõſequentlie vnder the power & might of the Deuill, vſeth this argument: *The Church doth vſe that moſt ancient Ceremonie in Baptiſme, that is, by exorciſmes & Inſufflations to expell the Deuill euen from Infants and children, before they be Baptized, which ſhe would not vſe, but that therby ſhe intendeth to inſtructe & teach, that euë childrẽ by Originall ſinne were ſubiect to the power of Sathã.* The Meleuitane counceli vnder S. Innocentius the Firſt of that name, hath decreed & Anathematized thoſe: *Quicunq; paruulos recentes ab vteris matrum Baptizandos negat, aut dicit eos in remiſſionem peccatorum Baptizari, ſed nihil ex Adamo trahere originalis peccati, quod lauacro regenerationis expietur, Anathema ſit: Whoſoeuer do the denie that children newly borne, are not to be Baptized: or doeth affirme that children are to be Baptized vnto remiſſiõ of ſinne, but ſo that they cõtracte from Adã nothing of originall ſinne, which is to be purged & cleanſed by the lauer of regeneration, let him be accurſed.* Wherfore to concluде, it is neceſſarie that Infants and Children be Baptized for remiſſion of Originall ſinne.

Aug. li. 1. de peccatorum meritis ca. 34. & l. 6. in Iulian. c. 2.

Cap. 3.

Whether Originall ſinne doth appertaine or be to be imputed to Childrẽ, borne of Chriſtiã Parẽts.

I Haue in generall proued in the precedent chapters that all men borne of man, and woman ſince Adam (except Chriſt and the B. virgin) are conceaued and borne in Originall ſinne and therby conſtituted and made ſinners: alſo that it is of neceſſitie that Children and Infants be Baptized in

remission of this sinne, and for the cleansing and taking away therof. Now the question is in particular whether to be borne of Christian parents, be a sufficient meanes to remoue Originall sinne from their children, that it may not appertaine, or be imputed vnto them. I moue this question not that Christian people shoulde make any doubt of the valew, vertue and force of Baptisme instituted by Christ vnto remission of sinne, as the ordinarie meanes for Originall sinne in children and Infants: but to decypher the dangerous doctrine of Caluin, who dares not auouch with the Pelagian Heretikes, condemned by the Church of God aboue some twelue or thirteene ages past, that Children borne of Christian Parents doe not by birth and conception contract Originall sinne.

Caluin li. 4. Inst. c. 16. §. 24. Antid. ad can. 5 sess. 6.

Yet notwithstanding hath this newe Ghospeller found out this new deuise, that this sinne shall not be imputed, nor layd to the charge of children borne of Christian Parents, but couered and hidden in the sight of God. And what is his intent hereby? Surely no other then. *Iudaizare, to play the Iewe*, to debilitate and weaken the vertue, power, and strength of the Sacrament, and to take away the necessitie therof for the saluation of Infants and Children, and withall to make Christian men careless of Christianitie in their children and posteritie. If I should demaund of anie in different man, whether it were not better and a more safer way, to haue Originall sinne cleane washed by Baptisme, vtterlie abolished, and taken away by the Holy Ghost, working in, and by that Sacra-

Sacrament, and ſo to haue the wound and ſore perfectlie cured, then to haue the ſinne remaine, although not imputed, but couered, not perfectlie cured, but plaſtered? I thinke this would be a ſufficient argument to confute this errour, & to make mẽ beware to endãger their childrẽs ſaluation vpon this ſlipperie doctrine. For what warrant hath Caluin, or any of his Complices; or partakers our Contreimen out of Scripture; *That children borne of Chriſtian Parents, ſhall not haue Originall ſinne imputed vnto them?* But ſure I am, that we haue the teſtimonie of Chriſt and his Apoſtles, that Baptiſme doth open the gate to heauen, and regenerate, and cauſe vs to be borne a new to Chriſt. And that it is a washing *Ioa.* 3. and cleanſing of our ſoules, in the word of life, *Eph.* 5. And that we therby die to ſinne, that we may walke in newneſſe of life. Therfore let all Chri- *Rõ.* 5. ſtian Parents of our countrey, with all their Predeceſſours, and the whole Chriſtian world round about them, ſeeke the ſaluation of their children by the Sacrament of Baptiſme, and not truſt vnto the new deuiſe of Caluins not imputation, leaſt they be guiltie of their Childrens damnation.

But for further confutation, I will alleadge two or three examples out of Scripture, that to be borne of faith full parents, is not a ſufficiẽt meanes to free them from contracting Originall ſinne, or being contracted, therfore not to haue it imputed. Dauid was the ſonne and child of faithfull parents, and true beleeuers in God, as alſo of the ſeed of Abraham: yet he confeſſeth: That his mother conceaued him in ſinne. But *Pſal.* 50. where can it be found in Scripture, that his Pa-

rents was the cause that this sinne should not be imputed, and not rather Circumcision to be, the true cause which was a figure of Baptisme? And S. Paule when he was borne, his Parents were of the faithfull & true beleeuers: yet sayed he, that he as well as the rest, was by nature the child of wrath. But how became he the child of God, and to be cleared of all sinne? By his Parents, in that they were true beleeuers? No. The Scripture telleth vs no such thing; but rather by
Act. 22. the Sacrament of Baptisme. For Ananias bidde him arise, and be Babtized, and so to wash away his sinnes, And the same Apostle proueth the Iewes to be reprobate; although they came of Abrahams flesh; And that to be the sonne of God, goeth not by birth, but by the grace of God. For example Esau, twinne to Iacob,
Rō. 9. was borne of Isaac the Father, and Rebecca the mother faithfull Parents, and immediatlie from Abraham: yet Esau was a reprobate (sayeth S. Paule) from his birth. Wherfore we may conclude, that it is not the parents that freeth their children from Originall sinne, let them be true beleeuers and faithfull before Christ, or now Christians after Christ.

Cyp 11. 3. Epist. ep. 8. de Infāt. Baptizādis. Therfore S. Cyprian writing to Fidus the Priest concerning Baptizing of Infants before the eight day, willeth that no man be hindred frō Baptisme & the grace of God, but especiallie children and Infants newly borne, taken euen from their mothers wombe. For although they haue no actuall sinne: yet becausse they are borne carnallie according to Adam, they must needs contract Originall sinne. Worthely then we may conclude with S. Augustine: *Quicunque dixerit &c.*

rit &c. VVhoſoeuer ſhall ſay that children alſo ſhall liue in Chriſt, who departe this life without participation of the Sacrament of Baptiſme by him inſtituted, in verie deed that man doeth oppoſe himſelfe againſt the open Apoſtolicall declaration, and condemneth the whole Church, ſeing that for that cauſe, ſhe doth haſten the Baptizing of children; becauſe without doubt it is beleeued that no other way at all they can be ſaued, or haue life life in Chriſt. Aug. ep. 28. non lõge a fine.

Thus S. Auguſtine. Idle then is this not imputation of ſinne by Caluin maintained, becauſe they are borne of Chriſtian Parents.

Cap. 4.

VVhether Infants and children are to be Baptized, before they come to yeares of diſcretion.

THe Anabaptiſts maintaine this hereſie, that children and Infants ought not to be Baptized, but onlie thoſe who are of yeares and vnderſtanding, and doe ſeeke it and deſire it of themſelues. And ſome of this ſect doe contend, that they ought to ſtay vntill they come to thirtie yeares of age, becauſe Chriſt was at that age Baptized of Iohn. All men may plainlie ſee in this age the worke of the Deuill, who not only by hereſie endeauoureth to deſtroy in Chriſtẽdome the ſoules of a great parte of the elder ſort, but alſo to ſend to hell, euen the poore Infants & children, in taking away frõ

them the vſe of this Sacrament of Baptiſme.

The Catholike Church, and all Catholike Doctours, haue alwaies practiſed and taught, that Infants and children ought to be Baptized. And firſt they proue it by example out of the old Teſtament: Circumciſion ſayeth S. Paule was a figure of Baptiſme: but Circumciſion was commanded to be giuen to children of eight dayes old. Wherfore then may not Baptiſme be miniſtred to children? Secondlie Chriſt hath pronunced, and giuen this ſentence generally without exception, that there can be no ſaluation without Baptiſme. *Vnleſſe* (ſayeth Chriſt) *a man be borne againe of water and the Holy Ghoſt he can not enter into the kingdome of heauen.* And that we may not thinke children to be excluded, Chriſt hath recorded by three Euangeliſts: *Sinite paruulos &c. Suffer children to come vnto me for the kindome of heauen is for ſuch*; To ſignifie that he would not that children and Infants ſhould be left without remedie to ſaluation. And that children ſhould be members of the Church of Chriſt propheſied Eſay: *Ecce leuabo ad gentes &c. Behold I will liſte vp my hands to the Gentiles, and will exalt my ſigne vnto the people, and they ſhall bring their ſonnes in their armes, and ſhall carrie their daughters vpon their ſhoulders*. Therfore Children are to be admitted to the Sacrament of Baptiſme.

Coloſ. 2.

Gē. 17.

Ioa. 3.

Mat. 19. *Mar.* 10. *Luc.* 18.

Eſay. 49. 22.

Thirdlie the Church hath euer taught, obſerued, and deliuered it as from the Apoſtles to be lawfull, yea neceſſarie to Baptize children and Infants. And no man can denie, but that Baptiſme of children hath bene euer held as an Apoſtolicall tradition. Wherfore although it be

it be not expreſſly commaunded in Scripture, yet it is ſufficientlie collected and deducted (as I haue proued) and no way contradicted, therfore lawfullie to be practiſed. We read in the hiſtorie of the Apoſtles: that they Baptized whole families. No doubt but their were ſome children amongſt the familie. *Act. 16.*

Wherfore we muſt nedes conclude that Baptizing of children proceeded from the direction of the Holy Ghoſt, or elſe we muſt confeſſe, that the Apoſtles ſpake and practiſed not with the Spirite of God which were blaſphemie. Dionyſius Areopagita S. Paules Scholler ſayeth: *Duces diuini noſtri, ſcilicet Apoſtoli probauerunt Infantes recipi ad Baptiſmum: Our heauēly guides the Captaines of our God, the Apoſtles haue approued and allowed Infants to be receaued vnto Baptiſme.* Finally no man can doubt, vnleſſe he will become a Pelagian Heretike, but that Infants are borne in originall ſinne; therfore it is of neceſſitie that children be Baptized, or els that they be left without remedie for their ſaluatiō, as the Anabaptiſts would haue it. Which were againſt the mercie of God, who would haue all ſaued. The difficultie of this queſtion is, becauſe there is faith required in the Baptized, and a will and deſire to receaue the ſame. How this can be in children that they may be admitted to Baptiſme is the queſtion. Wherfore in the next enſuing Chapter, we will put downe, what faith is required in children, and how this may be performed. *Dioniſ. Areop. Eccle. Hier. ca. vltimo.*

CAP.

Cap. 5.

What faith is required to the Baptisme of Children and Infants.

Mat. 28. WE must vnderstand when Christ sayed to his Apostles: *Goe, see first & teach, & then Baptize.* as S. Matheu reporteth. And: mē must beleeue before they be Baptized, Mar. 16. as hath S. Marke. And when the Eunuch asked whether he might not be Baptized, S. Philippe answered: *Si credis licet: If thou beleeue thou ma-* Act. 8. *yest*, to signifie that he must first beleeue before he could be Baptized. And S. Paule sayeth: *That faith is by hearing: Fides ex auditu*, and other such like places of Scripture we must vndestand (I say) that Christ spake of the Conuersion of nations, of men of vnderstanding, and such as had vse of reason, who were by preaching; teaching, instructing, and miracles to be brought to the faith, and beleefe in Christ. And for those, who are at mans estate, capable of vnderstanding, apte to be taught, readie to heare the word of God preached, I say it is requisite, yea necessarie that they haue actuall faith and beleefe in Christ, and that of themselues they seeke and desire Baptisme, before it can, or ought to be ministred vnto them; because the Scripture doth require this actuall faith and beleefe in full age, the elder sorte, and those at mans estate, making no mention of Children.

Therfore, say these Anabaptists, that *Children*

dren are not to be Baptized before they be capable of teaching, & preaching to receaue actuall faith, & to require of them ſelues Bapteſme. So that Infants and children, if they neuer come to age, ſhould periſh, and be without remedie of ſaluation in theſe mens opinion. But to confound theſe Heretikes, and ſatisfie anie reaſonable man, in the precedent chapter it hath bene ſufficientlie proued, that children may and ought to be Baptized in their childhood and infancie. Now becauſe they are not capable of actuall faith, for that they can not diſtinguiſh betweene good and euill, nor be able to knowe the right hand from the left (as Ionas the Prophet ſayeth. Therfore it is ſufficient for them to be Baptized: *In fide aliena: In the faith of an other*; that is in the faith of their Parents, or thoſe who offer, and bring them to be Baptized, if they be Chriſtians; Or *In fide Eccleſiæ: In the faith of the Church*, if they be the children of Infidells. This is the doctrine of the Church, and the opinion of Catholike Doctours, both ancient and moderne, and that with reaſon. For as theſe Infants contracted Originall ſinne from their firſt parents Adam and Eue and were infected in their ſoules: *Alieno peccato: with an others ſinne*: ſo now alſo they ſhould be cured, and haue this ſinne remitted in the faith of an other. Therfore Saint Auguſtine writing to Bonifacius ſayeth: *In Eccleſia Saluatoris paruuli per alios credunt &c. In the Church of our Sauiour Children beleeue by others, as by others they contracted ſinne, which is remitted*

Deu. 1. Ionas. ca. vltimo.

Aug. ep. 23.

remitted in Baptiſme. And conſidering that Baptiſme is a ſpirituall generation, and hath ſome ſimilitude with carnall generation, therfore we ſay; euen as children, when they are in their mothers wombe, doe not receaue nourishment from or by themſelues, but are maintained by foode from their mothers: euen ſo we ſay as yet not hauing vſe of reaſon, being as it were placed in the wombe of their mother the Church, doe not receaue ſaluation and Baptiſme by and from themſelues, but by the faith and acte of the Church. Therfore S. Auguſtine ſayeth: *Our Mother the Church doth offer and lend her mouth to Childrē & Infants, that they may be indued with holy Miſteries; for as yet they can not beleeue with their owne hartes, nor make confeſſion to ſaluation with their owne mouthes.* Wherfore we conclude, that children and Infants haue intention to be Baptized, anſwere the Prieſt, & are Baptized by the intention, by the mouth; by the faith of their mother the Church.

Aug. li. de Pect meritis & remeſſ. c. 33.

Wherupon the Churche hath inſtituted, that when the child is brougt to the fonte to be Baptized, the Prieſt asketh him: *Quid Petis? what intend? what ſeeke you? what aske you?* The child anſwereth by the mouth of the God-fater and God-mother, or by the ſtanders by: *Peto Baptiſmum: I intend, and aske Baptiſme.* Then the Prieſt ſayeth: *Vis Baptizari? wilt thou be Baptized?* The child anſwereth as before, or the Church for him: *Volo: I will.* Then the Prieſt goeth forward: *Credis in Deum Patrem omnipotentem &c. Doeſt thou beleeue in God the Father Almightie: and in Ieſus Chriſt his onlie Sonne &c.* The child anſwereth as before: *Credo: I doe beleeue.*

beleeue. Then the child is Baptized, receaueth the signe and Character of a Christian, Originall sinne is remitted, and in the soule is infused the habite of faith, hope, and Charitie, and so the Child is made. *Vere fidelis: A true faithfull soule*. This is the doctrine & practise of the Catholike Church. Anathema then, and fie vpon these Heretikes and heresie, who would leaue the poore Infants remedilesse of saluation, because they are not capable of actuall faith. And Isidorus sayeth: *Paruuli alio profitente Baptizati sunt, quia adhuc loqui vel credere nesciunt &c. Children are Baptized, an other making profession of faith for them; because the know not as yet to speake or beleeue.* In like manner also it is with them, who are sicke, dumbe, or deafe, in whose steed and place an other doth make profession, that he may make answere for them, while they are Baptized.

I thinke M. Luther hath much to answere for before God, who gaue occasion of this heresie; for that he would needes maintaine that Infants had actuall faith, which is impossible, and against reason; and not to be content with the generall doctrine of the Church, that habituall faith, & the faith of an other was sufficiēt for Baptisme in the Infant. And being dealt for & reasoned with, cōcerninge this difficultie, not withstanding did stifflie defend against Cocleus: *That Childrē haue vse of reason, doe actually heare, and beleeue, whilest they are Baptized.* And also the Lutherans maintained the same in their Synode held at witenberg, in the yeare of our Lord. 1556.

CAP.

Cap. 6.

VVhether Children if they die before Baptiſme can be ſaued by their fathers faith.

I Haue propoſed this queſtion, not that there is anie probabilitie in the affirmatiue parte. Becauſe according to S. Paule: *Not only the children of the vnbeleeuing, but alſo of the faithfull, all are borne the children of wrath, and all conceaued in originall ſinne.* Eph. 2.

Therfore I abſolutlie anſwere that they can not be ſaued by the parents faith. For (as I haue ſufficientlie proued before) that the ordinarie meanes for the ſaluation of Children, and remiſſion of Originall ſinne is Baptiſme, and therfore not the parents faith. Let this then be a Caueat and warning to all Catholikes and well-minded Chriſtians, to beware of the dangerous doctrine, that many of our Countreymen following M. Caluin are not aſhamed publiklie to preach; that *Baptiſme is not neceſſarie to Saluation in Infants; ſo that they be borne of Chriſtian Parents.* As though the Patents faith could make ſafe the child; which is againſt Scripture, Councells, Fathers, and all antiquitie. For that the ordinarie meanes (as I haue ſayed before) for the ſaluation of children is Baptiſme.

It was decreed by S. Innocencius the firſt Pope of that name, who floriſhed in the tyme of S. Ierome and S. Auguſtine: *That children, although borne of Chriſtian Parents, ought to be borne againe by Baptiſme, that in them that which they contracted by birth and genration, ſhould be cleanſed*

cleanſed by regeneration and Baptiſme. True it is (as we haue proued in the precedent chapter) that Infants are Baptized in their parents faith, if the Parents be Chriſtians, or in the faith of the Church, if they be Infidells; but it is the Sacrament that maketh them ſafe, and not the Parents faith, for that is but an introduction to the Sacrament. This priuiledge and ſpeciall helpe children haue being borne of Chriſtian Parents, that they themſelues being Chriſtians, will and ought to haue a ſpeciall care that they be brougt to Baptiſme, and in this reſpect the faith of the Parents, may profitte the Infant, and be a ſecondarie cauſe of his ſanctification. Therfore no doubt it is a deadlie and mortall ſinne in the Parents, if by their negligence the child die vnder their hands without Baptiſme. Surely then I may conclude that this doctrine of Caluins, is but a tricke of Sathan to make Parents careleſſe of this Sacrament, that he may bring their Children to vtter danger of ſaluation, and to make themſelues not free from ſinne. I haue heard of ſome greate perſonages, who for pompe at Chriſtening, and to haue ſome honorable perſon for Godfather, haue delayed and neglected Baptiſme, and ſo the Infant dying without it, by the Parents pride and negligence haue beene ſent vnto hell. What griefe this ought to be in Parents iudge you, and what ſinne it was in them, I haue cenſured before. Becauſe this opinion of Caluin is too pregnant in our

Cal. li. 4. Inst. ca. 16. Countrey of England, and some of the best seeme to incline vnto it, I will solue all his arguments.

Obiect. The first obiection is out of the old Testament, where God made pacte and promise to Abraham, that he would be a God vnto him; and this promise was not onlie made vnto him for his owne person, but to his seed and posteritie after him: but all the Children of the faithfull are of the seed of Abraham. Therfore they are not so properlie iustified by the acte of Baptisme, as by the promise God made to the seed of Abraham.

Gen. 17.

Sol. But this argument hath Doctour Kelliſon most learnedly answered. First although God made this promise to Abrahams seed, yet after he instituted Circumcision, and threatened all those who had it not, that they should perish; but Circumcisiō was a figure of Baptisme; Therfore although we be partakers of the benediction; yet we must be Baptized, or els we perish eternallie. Secondlie this promise and benediction is to be vnderstood either carnally or spiritually; If carnallie; then it belongeth only to the Iewes, who where of the seed and flesh of Abraham, and the carnall children of him; If spirituallie, then they onlie are partakers, who, as S. Paule sayeth: *Doe imitate the faith & workes of Abraham.* For so are they made the Children of Abraham. But the Children of the faithfull doe no way imitate Abrahams faith or workes, vntill they be Baptized, and receaue the Sacrament of faith, wherby they are in deed: *Verè fideles,* and become trulie faithfull. For as we haue proued before, the Childrē cā not haue

Kelli. lib. 4. Suruay.

Rom. 9.

faith

faith but by Baptisme. For actuall faith they are not capable of, and habituall faith they haue infused in them only by Baptisme. Therfore that they be the children of Abraham, it is necessarie they be Baptized to receaue faith. Thirdlie this absurditie would follow, that children should not contract Originall sinne, which were to reuiue the Pelagian heresie. For if children be iustified by this that they are of the seed of Abraham, yf you vnderstand it according to the flesh, there is no doubt, but in the first instance of their conception, they are of Abrahams seed, and so consequentlie iustified; Therfore not borne in Originall sinne. Wherfore we must needes conclude, that this place of Scripture no way can proue M. Caluins opinion.

The second obiection is out of S. Paule, where he sayeth: *That the vnbeleeuing man is sanctified by the faithfull woman; and that the Children of them are cleane and holy.* Therfore the children may be borne sanctified by the Fathers faith. To this I answere, that no man will thinke if a Turke should marrie a Christian woman, and be content to liue with her, and let her vse her conscience, that the Turke therby should be sanctified and made Iust. Or if a Protestãt marrie with a Catholike womã, & be cõtent to liue with her, & let her vse her cõscience, that therfore the Protestant becomes a Papist. But it may verie well be thought, that by the prayer of the wife, by her perswasion, by her good example of life, the Turke may become a Christian, the Protestant a Catholike, but the one must be Baptized, and the other reconciled, or els the faith of the woman will

Ob. *1. Cor. 7.*

Sol.

not suffice. So I say the faith of the Parents without the Sacraments of Baptisme can not cleanse or wash the soule of the Infant from Originall sinne contracted. But this benefit the Child may haue being borne of Christian Parents, that they will, and are bound to haue care, and seeke the onlie remedie for the soule of their Children, which is Baptisme. Therfore Saint Augustine sayeth: *Si vis esse Catholicus, noli dicere, noli docere, noli credere, Infantes &c. If thou wilt be a Catholike, doe not say, doe not teach, doenot beleeue, that Infants dying before the come to Baptisme, can obtaine indulgence, pardon, or remission of originall sinne.*

Aug. li. 3. de anima. & c. 9.

Secondly I answere that the Pelagians vrged this place of Saint Paule against Saint Augustine, to proue that Children borne of faithfull Parents did not contract Originall sinne; and so consequentlie were not to be Baptized to take away Originall sinne. And Caluin vrgeth the same place, not daring plainly to say, that Infants doe not contract from their Parents Originall sinne, but to proue by their Fathers faith, that they may be saued without Baptisme, becaus Originall sinne shall, not be imputed. Therfore the same answere Saint Augustine gaue to the Pelagians I thinke may also satisfie the Caluinists. First Saint Augustine sayeth, that the cleannesse, sanctitie, and holines, that the children haue from their parents, the Apostle doth not meane to be sanctitie or holines to Iustification, saluation, or to remission of sinnes. For then it would follow, that the

Aug. li. 2. de Pect. meritis ca. 26. & l. 3. ca. 12.

Turke

Turke or Infidell should be ſáctified by the beleeuing woman, and that by the verie coniunction of matrimonie he ſhould become Iuſt and ſaued, which were againſt Scripture and reaſon, becauſe it is impoſſible to pleaſe God without faith. *Heb.* 11.

Alſo it is manifeſt by Scripture that Chriſt hath layd an other foundation of Iuſtification & ſaluation then the beleeuing woman for the husband, and the faith of the Parents for the Infant, and that is, to be borne againe by water and the Holy Ghoſt, and to be incorporate to Chriſt by Baptiſme. No doubt but the true ſenſe and meaning of the Apoſtle was, not to ſeperate man and wife, although they were different in Religion; becauſe who knoweth whether one may be an occaſion of the others Conuerſion, ſayeth the Apoſtle.

So alſo the Parent may be a cauſe of the Saluation of the Infant, in ſeeking to haue the Sacrament dulie miniſtered. And thus expoundeth S. Chriſoſtome vpon this place of S. Paule the Infidell man to be ſanctified by the faithfull woman, *Quia ſpes eſt quod a fideli pertrahatur ad fidem, becauſe there is hope that by the faithfull woman he may be drawen to true faith and beleefe.* And concerning the Infants of the faithfull: Saint Ierome doeth interpret thoſe words of Saint Paule: *Nunc Sancti, id eſt: Fidei Candidati, hoc eſt deputati ad Chriſtianam fidem: Now they are holy, that is: now they are cloathed in white, endeauoring to obtaine faith.* That is as much to ſay: Now they are deputed vnto Chriſtian faith and *Chry. in hunc loc.* *Iero. li. 1. cont. Ioui. c. 5. & ep. ad Paulin.*

sanctitie, esteemed and admitted as Christians; because there is a great hope that by the industrie and care of the one Parent being faithfull, the children may be brought to Baptisme. This was S. Ieromes opinion, and this I hope may satisfie anie reasonable man.

Cap. 7.

What punishment Children dying without Baptisme shall haue after this life.

HAuing sufficientlie proued in the precedent Chapters, that Infants and Children contract Originall sinne, and are by nature thereby become the Children of wrath and in deed constituted sinners, and that the only ordinarie meanes to restore them to grace & Innocencie againe, is by Christs institution the Sacrament of Baptisme, without which if they departe this life, they can not be saued: It must needes consequently follow, that they shall absolutlie be depriued of the Kingdome of heauen, that they shall neuer possesse eternall beatitude and blessednes, which consisteth in the fruition and sight of God, they shall perpetuallie want the blessed vision that is, neuer to see God, and consequentlie they shall be no companions of blessed Angells nor Saintes of Christ in heauen. So that it is the generall opinion of Catholike Diuines, that Children dying without Baptisme, being their ordinarie onely meanes of saluation, shall suffer the paines of damnation. You must vnderstand there are two kinds and manner

manners of punishmentes or paines to be executed vpon ſinners after this life; that is: *Pœna damni, & pœna ſenſus: The Paine of Damnation and the Paine of ſenſe.* The firſt doth conſiſt of the perpetuall want of the bleſſed viſion and fruition of the ſight of God: The other which is *Pœna ſenſus: The paine of ſenſe,* doeth conſiſt in the eternall torment of hell fier, wherwith the ſoule for the preſent ſhall be torm̃eted, and after the generall reſurrection, both ſoule and bodie eternallie witthout intermiſſion. For the firſt (as hath beene proued) it is manifeſt that childrē dying without Baptiſme, are ſubiect vntodeath eternall, & accounted as damned, who ſhall neuer ſee God. And the reaſon is plaine out of Scripture as hath beene ſayed. For by Originall ſinne, euen children are depriued of, and exiled from the glorious cittie and kingdome of heauen; they are become by nature the children of wrath. Alſo they haue the ire of God hanging ouer them, & continue as Captiues vnder the power of Satan Prince of darkneſſe; but thoſe who are in this eſtate, are in ſtate and way of damnation. Therfore childrē dying without Baptiſme are ſubiect to eternall death, and are accounted as damned, and ſo conſequentlie neuer in poſſibilitie to enioy the fruition and ſight of God: but incurre *Pœnam damni: The puniſhment of damnation.* So that now the queſtion is whether Infants dying without Baptiſme ſhall feele and ſuffer the torments of hell fire. *Io. 3.* *Eph. 2.*

There are ſome of opinion as Fulgentius an ancient writer, who ſeemeth to make no doubt therfore, but that they ſhall in ſome degree en- *Fulgē. de fide ad Pet. 3. 27.*

dure the verie torments of hell fire. And to this inclineth Ariminenſis a Scholeman, And Driedo writing of controuerſies. But the generall ſentence of Fathers and Diuines is to the Contrarie: that Infants dying without Baptiſme, ſhall not ſuffer the paines and torments of hell. The reaſon is, becauſe Poſitiue actuall puniſhemẽt is not inflicted, but for actuall offence: but Infants neuer did nor can offend actuallie (for Originall ſinne is in them but habituall) wherfore it is ſufficient for them to be reiected from the ſight of God, and baniſhed the kingdome of heauen, and not to be puniſhed with the torment of hell fire. Wherfore the want of the bleſſed viſion and ſight of God is attributed the ordinarie penaltie and paine for Originall: and the torment of hell fier as the paine due for actuall ſinne. And Saint Iohn heard the voyce from heauen ſpeaking of the ſinnes of Babilon ſaying:

Arimi. 2. diſt. 33. q. 3. Dried. de grã. & lib. arbit. tract. 3. c. 2.

Apoc. 18. 7. *Quantum ſe glorificauit &c. As much as ſhe hath glorified her ſelfe, and hath beene in delicacies; ſoe much giue her torment and mourning.* As if he ſhould haue ſayed; the meaſure of paines and damnation, is according to the wicked pleaſures, and vnlawfull delights of this life, but children and Infants could not any way be proud, nor giue themſelues to anie ſenſuall delight or pleaſures of this world: therfore no way ſenſiblie to be tormented. And Eſay the Prophet ſayeth that God, *Reddet increpationem &c. will ſhew his threatnings in the flame of fire;* becauſe our Lord ſhall indge betweene the good and the badde in fire. And S. Marke the Euangeliſt deſcri-

Eſai. 66, 15.

beth

beth the puniſhment for them, who committe ſcandall, that is to goe into hell; *Into the fire vnquenchable, where their worme dieth not, and the fire is not quenched.* But there is no action to be diſcerned good or badde in Infants; neither can they committe anie ſcandall, or haue remorſe of conſcience, or worme gnawing for anie euill workes; Therfore the paines of hell fire are not due or to be executed vpon them but vpon elder ſorte, who cõmitte actuall ſinne. Wherfore we may cõclude, that Children dying without Baptiſme, ſhall haue: *Pœnam damni*: the puniſhment of damnation, that is to be damned for their Originall ſinne: but not haue *Pœnam ſenſus*: The paine of hell fire, becauſe the haue no actuall ſinne. *Mar. 9. 45.*

Cap. 8.

Whether that Infants ſhall after this life be here on earth, and enioy the pleaſures as men doe now, or be in hell, or what place they ſhall poſſeſſe.

SOme there are of opinion, that children dying without Baptiſme, after the generall reſurrection, ſhall haue amiddle place neither in heauen, nor in hell, but ſhall liue here on earth, and enioy a certaine kind of natuall felicitie and pleaſure ſuch as the earth can yeeld. But this opinion, or rather I may ſay this errour, is worthelie confuted by that religious Cardinall Bellarmine. I call it an errour, becauſe Saint Augu- *Bellar. lib. 6. de ſtatu peccati. c. 2.*

Aug. li. de hær. ca. 88. & l. de Orig. animæ. ca. 9.

ſtine doth record it as ſpeciallie maintained by the Pelagian Heretikes. And writing of the origine of the ſoule ſayeth: *Nemo non Baptizatis paruulis promittit inter damnationem & regnum cœlorum locum quietis &c.* *No man doth giue or promiſe to children dying without Baptiſme, as it were a middle place of quiet and felicitie betweene heauen and hell, damnation and ſaluation.* And why? Becauſe (ſayeth S. Auguſtine) *Hoc enim hæreſis Pelagiana eis promiſit: thus much the Pelagian hereſie hath promiſed.* And intreating of the ſame matter, he ſayeth further: *Nouellos Hereticos Pelagianos iuſtiſſime &c.* *Moſt iuſtlie the late new-ſprong vp Pelagian Heretikes hath the Catholike Councells and ſea Apoſtolike by their authoritie worthely condemned, becauſe they preſumed boldly to appoint and giue to children not Baptized an other place of quiete and felicitie beſides heauen.* Wherfore I doubt not but that it may lawfullie be called an errour, to aſſigne to children not Baptized, a middle and third place of quiete and felicite, as ſhall be proued hereafter by Scripture and reaſon.

Aug. li. de orig. animæ. ca. 14.

Apoc. 20. 9.

Ibid. 16.

First S. Iohn in the Apocalyps ſayeth: *Bleſſed and holy is he that hath parte in the firſt reſurrection, for in thoſe the ſecond death hath no power* Alſo he ſayeth: *He that is not found written in the booke of life, ſhall be caſt in ſtagnum ignis into the lake or poole of fier.* But Children dying without Baptiſme are not partakers of the firſt reſurrection, that is the waſhing and cleanſing the ſoule from Originall ſinne, that therby they may haue the grace of God to riſe to ſaluation, and conſequentlie haue not their names written in the booke of life. Whervpon it followeth,

loweth, that the ſecond death, that is damnation muſt raigne in them, and their place of abode muſt be the lake of fire, which is hell. And S. Paule doeth tell the Colloſſians: *That by Chriſt we are deliuered from the power of darkenes.* But the onlie meanes by Chriſt inſtituted to deliuer Infants and children from darkneſſe and the power of Satan, is Baptiſme; wherfore vntill they be Baptized, they remaine captiue and vnder the power of Satan in darkneſſe. But they, who conuerſe with Satan in the dungeon of darkneſſe can not be in place of pleaſure, nor enioy great felicitie. Ergo it is manifeſt they remaine in hell. It is plaine in the Goſpell that in the latter day, when Chriſt ſhall come to iudge the world, all men muſt goe either on the right hand, or on the lefte. There are then but two wayes; but children dying without Baptiſme are not for the right hand, then of neceſſitie they muſt goe on the left hand; but the way on the left hand is damnation and hell: if damnation and hell, then no place of pleaſure and felicitie. *Coloſ.* 1. 13. *Mat.* 25. 23.

Wherfore to conclude, what care ought Parents to haue that this Sacrament of Baptiſme be duly miniſtred to ther Children? And what griefe it ought to be in them, if by their negligence, or by inclining vnto this new deuiſe of Caluin, they ſhould ſend their Infants vnto the darke dungeon of hell vnder the power of the deuill, & captiuitie of Satan? There is but one difficultie or obiection of any importance, that may be vrged againſt the alleadged reaſons, that is: After the generall Iudgment, and deſtuction of the world by fire, Al- *Obiect.*

mightie

Apoc. 21. mightie God will make all new: *A new heauen, and a new earth*; but this new earth ſhall not be vacant without inhabitans: The Angells and Saints, and ſeruants of Chriſt ſhall haue heauen, the deuills and damned ſhall haue hell; It ſoundeth probablie that the Infants and children dying without Baptiſme, who neuer committed actuall ſinne, may haue this middle place, inhabite the earth, and enioy the pleaſures therof. To

Sol. this argument I anſweare: that this earth ſhall not be inhabited neither by man nor beaſt. And that by the heauen is vnderſtood the ayre. Heauen and earth ſhall be a new: that is; all the fower elementes, the ayer the water, the earth and the fire ſhall be renewed, made pure without mixture, and put in their naturall places. The ayre shal haue no liuing thing in it, the birds and fowles of the ayre shall be gone, the waters shall enuiron and compaſſe about the whole earth, there shall be no fish in it, the earth shall haue no cattle, no beaſts, no liuing creature in it, no trees, no fruite, no flowres, no graſſe on the ground: *Non erit arida: There shall be no drie land.* But as I haue ſayed, all shall be enuironed and compaſſed about with the wathers. The reaſon is pregnant out

Apoc. 21. of Saint Iohn. Who ſayeth: *Prima terra abijt, mare iam non eſt: The firſt earth is gone the ſeas now are not.* For the wather shall be without tearme or limitte. For what are the ſeas but waters limitted within ſuch a compaſſe that they shall not paſſe to enuiron, or ouerwhelme the whole earth. Therfore after the firſt crea-

creation of the elements God ſayed: *Congregentur aquæ in locum vnum, vt appareat arida: Congregationeſq; aquarum appellauit maria.* Let the wathers be gathered to geather in one place, that the drie land may appeare: and the gathering to geather of the wathers he called the ſeas. So that we may conclude that when in the innouation the ſeas ſhall be no more, the waters ſhall haue their full courſe ouer the face of the whole earth. And the reaſon in this innouation of the deſtruction of all things both in the ayre, the wathers, and on the earth may be, becauſe all theſe creatures as the fowles of the ayre, the fiſhes of the ſeas, the beaſt and fruits of the earth, were ordained of God only for the vſe, maintenance and comfort of man: but man being taken away, all the elements ſhall bé renewed and reſtored to their naturall courſe; So that there can be no habitatiõ at all vpon the earth of man or beaſt. Two places there ſhall remaine only habitable that is; heauen and hell; heauen for the good Angells and Saints, and hell for the deuills and damned ſoules. Therfore the ordinarie opinion of School-diuines is, that the place for Children dying without Baptiſme, ſhall be the horrible priſon and dungeon of hell. And this onlie reliefe they ſhall haue (as hath bene ſayed) they ſhal not ſuffer anie ſenſible paine, nor be tormented with hell fire, nor haue anie worme of conſcience grawing on them, nor remorſe for anie fault they did vpon earth, becauſe they neuer committed, anie actuall ſinne: Wherfore I conclude, they can

Gen. 1. 9.

Tho. in ſup. a. q. 91. ar. 5.

In. 2. ſenten. diſt. 33. v. in 4. diſt. 45.

they can haue no middle place betweene heauen and hell: neither can they inhabite or liue on the earth to enioy anie naturall kind of felicitie or pleasure.

Cap. 9.

VVhether they shall haue anie excessiue griefe in hell, for that they are depriued of the fruition and sight of God.

Aug li 6. in Iuli anū cap. 4. vltra mediū. B. Greg. lib. 9. moral. c. 16. Fulgē. de fide ad Pet.

IT is the opinion of some Doctours, as S. Augustine, S. Gregorie, and Fulgentius, that the Infants dying without Baptisme, can not be exempted, nor freed from all sorrow and griefe; because they know they were created to the Image and likenesse of God, and that they want their finall end, for the which they had their begining, which was to prayse God, to see God, and to haue a certaine beatitude and blessednes, the want wherof can not but be a certaine great grief vnto them.

Yet it is the more generall opinion of the greater part of Diuines that their sorrow and grief can be but small and litle; because they haue manie causes to lenifie and mitigate this their grief and sorrow. Although they had a knowledge of God, and were not ignorant of some kind of beatitude and blessednes: yet because they neuer had any acte or habite to execute it, wherby they might attaine vnto it but a weake, remote, and farre of disposition onlie, which could effect nothing: therfore their grief cā not be great for the losse of that, wher-

of they

of they neuer had perfect knowledge, nor in them ſelues meanes to attaine.

Againe it was nor by their proper negligẽce, but by the fault of an other, that they haue loſt ſo great a good: Alſo theſe Infants neuer taſted of the delights of heauen or earth; but we know by experience, that we neuer grieue ſo much for the want of thoſe things we neuer had, as we doe for the loſſe of thoſe things we haue poſſeſſed, or were in power to enioy. We are eaſely cõtent to want toſe things we neuer had vſe of, and neuer looked after neither *in Spe*, nor *In re*: Neither in expectance nor in deed, But ſo it is with the Infants: therfore their grief can not be great. Beſides all this it muſt needes be a great relief and comfort to them, when they ſhall ſee great multitudes farre more vnfortunate, and in more miſerable caſe then themſelues. Becauſe they ſhall ſee others for their owne proper action grieuouſly tormented by the torment of hell fire, and with all the know themſelues freed from it, becauſe they neuer had anie proper vſe of action in themſelues, wherby actuallie they could offend. Wherfore we maie conclud their griefe and ſorrow to be but remiſſe and ſmall, although they are depriued of the ſight of God, and wante of ſome kind of beatitude and bleſſednes, becauſe they had but an vnperfect knowledge therof, and no meanes to obtaine it.

S. Thomas his opinion is, although Children vnbaptized be in hell, and ſuffer *Pœnam damni*: puniſhment of damnation: Yet for all that they ſhall take no ſorrow nor grief at all, neither externall, nor internall; becauſe (ſaieth he) they *Tho. de malo. q. 5. a. 3.*

they haue no perfect knowledg that they are frustrate of their beatitude; and vnderstand full well, that they neuer had anie naturall meanes to obtaine it. For what man but a foole would grieue and sorrow that he were not a king or Angell, when he knoweth there is no means for him to become a King or Angell. And S. Bonauenture sayeth: *That so it cometh to passe that the consideration of the losse of the kingdome of heauen is in such manner tempered with the escape of the paines of sense; and the euasion of the torments of hell, that all grief and sorrowe is auoyded.* So that we may conclud that children although damned in hell, yet they haue no excessiue griefe in respect of their depriuation of the fruition or sight of almigtie God.

Bon. 2. Sent. dist. 33.

Obiect. You may obiect that it is a common Maxime and saying amongst Diuines that: *Dolor amissæ beatitudinis grauissimus est: The griefe of the losse of beatitude and the blessed vision of God is the greatest and most grieuous torment that is in hell;* But children haue lost beatitude and the blessed visiō of God; therfore their grief must be great:

Sol. I answere; that the Proposition and saying of the Diuines is most true, that the losse of beatitude, and the blessed sight of God is the greatest grief and torment that can be; But this Proposition must be vnderstood as proper onlie to the elder sort of men and women, who are damned by their owne fact, and not as appertaining to Infants, who haue no fact of their owne, but are punished for an others, In verie deed it can not but be an excessiue griefe in the elder sort of the damned, because t they lost heauen and blessednes by their owne proper actuall

actuall offence and ſinne. And therfore haue with all conioyned to their damnation, the perpetuall torments of hell without intermiſſion; and their grief the greater by reaſon they had by faith a confident hoppe to haue obtained that which they haue loſt. Wherfore we conclud, that Infants and children damned may haue ſome ſmall grief, but no exceſſiue ſorrow for their loſſe of beatitude, and depriuation of the ſight of almightie God.

CAP. 10.

Whether the Infant in the mothers wombe may be Baptized.

SAint Auguſtine ſolueth this queſtion and ſayeth, that the Infant in the mothers wombe can not be Baptized; and yeeldeth the reaſon: *Quia nemo renaſcitur niſi primò naſcatur: No man is ſaid to be borne againe, vnleſſe he be firſt borne carnallie.* Alſo to the ſame effect ſpeaketh Iſidorus: *Qui adhuc natus non eſt ſecundum Adam, non poteſt per Chriſtum renaſci: He that yet is not borne according to Adam, can not be borne againe by Chriſt.* And S. Thomas proueth it by an other reaſon. It is of neceſſitie and the eſſence of Baptiſme that the bodie of the Infant be dipped in water, or haue ſome water layed vpon it; But the bodie of the Infant can not haue wather in the wombe of the mother before it be Borne. Therfore it cannot be Baptized before it be borne.

Aug. ep. 57. ad Dard.

Iſidor. li. 10. ſent de ſummo bono c. 24.

Tho. 3. p. q. 68. art. 11.

Cap. 11.

Whether if some parte of the Child appeare, although the whole bodie be not borne, it may be Baptized.

THe difficultie of this question ariseth, because the child may be sayed to be borne totallie, whollie, and perfectlie, also to be borne in parte, that is: when the hand, foote, or head appeareth out of the wombe of the mother; as happened to Thamar, when she brought
Ge. 38. forth Phares and Zaram, for Zarams hand first appeared. The question is, when it so happeneth, that parte of the child appeare out of the wombe of the mother, that then according to that parte the child may be Baptized. The opinion of some learned Casuists is: That it were conuenient and good to expect the whole and perfect birth of the child. But if it be imminent danger of death, and the principall parte appeare, as the head, and no hope of totall birth (for the hand and foote there is more difficultie) then the child may and ought to be baptized. If thou desire to be better informed concerning this case, read Siluester a learned Casuist, *In Summa, verbo Baptismus. §. 4. nu. 2. And S. Thomas. 3. p. q. 88. ar, 11. ad 4.*

Cap. 12.

Whether if the mother being greate with child being Baptized, the child also in her wombe be also Baptized.

THe case is, if a Iewish or Turkish woman being conuerted to Christianitie, and being

great

great with child deſire to be Baptized, whether the Infant in her wombe at the ſame tyme, and by the ſame action be alſo Baptized. For if one parte of the bodie be Baptized, all the members of the ſame bodie be alſo Baptized. But the Infant in the mothers wombe is a member of her bodie. Therfore it is alſo Baptized with the Baptiſme of the mother. S. Thomas reſolueth this doubt and ſayeth; That the Infant is not Baptized by the Baptiſme of the mother, becauſe properlie the child is not a member of the bodie of the mother; but hath a diſtinct bodie and ſoule from hers; onlie vntill it be borne it is knitte and tyed to the bodie of the mother, but this doth not make it a member of her bodie. *Tho. 3. p. q. 68. ar. 11.*

There was one Iulianus an Heretike who liued in S. Auguſtines tyme, and he was of opinion, that the Infant was parte of the mother; and therfore Baptized in the mothers wombe by the mothers Baptiſme. Againſt whom S. Auguſtine wrote manie books. Read him in his ſixth booke and fifth Chapter againſt Iulian the Heretike. *Habetur de Cõſec. diſt. 4. C. ſi ad matris.*

Cap. 13.

Whether if the mother ſhould be martired, the Infant in her wombe were alſo a martyr.

I Thinke in this caſe the Infant ſhould be Baptized in his owne bloud, and ſo conſequentlie a martyr with his mother. The Infants who dyed for Chriſt after his birth, the Church

alwayes honoured for Martirs, and they Confessed Christ: *Non loquendo, sed moriendo: Not by tongue and mouth, but by bloud and death.* Therfore as the mother by constant confession and death was a Martyr: so also the Infant in her wombe being slaine in contempt of the mother, and the cause she died for, must also be a Martir by bloud and death. I may put for example that worthie woman mistris Cleathrow, who was put to death at Yorke in Queene Elizabeths tyme for receauing a reuerent Religious Priest into her house, and for constant confessing the Chatholike faith. She was a worthie martyr and true Imitatrix & follower of S. Alban the Protomartyr of England. If she were withe child, & confessing as much, but the Iudges not regarding it, I make no doubt, but the child dieyng in her wombe dyed also a Martyr.

Cap. 14.

Whether the Mother may be cut and opened if other wise the Child cã not be borne & so takẽ from her aliue that it may be Baptized.

Th. locis sup. citatis. I answere with S. Thomas and learned Siluester, that the mother, so long as there is life in her, in no case is to be cut and opened. For no man ought to kill the mother for the Baptizing of the child. But if the mother die, and the child be aliue in her wombe, then she ought to be opened & the child Baptized. You *Obiect.* may obiect that tẽporall death in the mother is lesse euill, then the eternall death of the child, which

which must needs follow if it die without Baptisme; but of two euills the lesser is to be chosen. Wherfore we should rather chuse the temporall death of the mother, then the eternall damnation of the child. To this obiection we answere with S. Paule: *That no man may doe euill that good may come of it.* Therfore we may not murther the mother that the child may liue spirituallie or corporallie. *Sol. Rō. 3.*

If it be true (as is reported of King Henrie the eight, when his Queene Iane Seymer could not be brought a bed, and deliuered of her Sonne Edward the sixth, he yeelded and gaue consent that shee should be opened & cut, & sayed: *I may haue an other wife, but I doubt whether I shall haue an other child*; and so the mother dyed for the life of the child. But what followed? The child neuer liued to be a man, and by reason of his noneage, the whole realme was disturbed, Religion contemned, and heresie planted. A plague no doubt for the Fathers iniquitie and sinne.

Cap. 15.

Whether the children of Iewes or other Infidells, may lawfullie be Baptized against their Parents will.

IT is a hard and difficulte question, especiallie were Iewes and Infidells are subiect vnto a Christian Prince, as both Iewes and Indian Infidells are to the King of Spayne. A man would thinke it were but Christian dutie and Charitie to take the children of these Iewes and Indian Infidells and Baptize them, educate,

instruct and bring them vp in Christian faith and beleefe whether the Parents will or nill. For if vpon malice or other displeasure; the Father should endanger the corporall or temporall life of his child, one might lawfullie by violence resist him. Why not also may one for the eternall & spirituall life of the soule against the parents will, or contrarie to their consent, baptize their children? Notwithstanding it is the generall opinion of Diuines, and practise of the Church, not to Baptize Iewes & Infidells children, without the parents consent and freewill. And the reason is (as sayeth S. Thomas) because it is against the law of nature. For by the lawe of nature children are vnder the gouernment, tuition and care of their parents vntill they come to the vse of reason, and yeares of vnderstanding; but the lawe of grace doth not destroy the law of nature; therfore they cannot be Baptized without the parents consent.

Tho. 3. p.q.68.

Cap. 16.

Whether Iewes, Turkes or Infidells being conuerted are presentlie to be Baptized.

HAuing spoken of the Baptisme of children: now I will entreate of those, who are at mens estate adults, & elder sort, what is required of them before they are Baptized. First concerning Iewes, Turkes and Infidells conuerted, it was the practise of the Primitiue Church, and is continued vntill this day in the Catholike Church, that presentlie after their conuersion they are not Baptized; but for a tyme in-

me inſtructed and trained vp in the beleefe and life of a Chriſtian, and therfore called, *Cathecumeni, Men to be inſtructed and Cathechiſed.* True it is in deed, that the Apoſtles in the begining did not vſe this practiſe: for in the Acts of the Apoſtles we read that on the firſt day of S. Peters preaching, there were three thouſand Baptized, and afterward on an other day fiue hundred. *Act. 2.* And S. Philippe the Deacon, preſentlie the ſame day after conference with the Eunuch the Queene Candaces Treaſurer, he Baptized him. *Act. 8.* Alſo S. Peter at the firſt meeting, Baptized Cornelius the Italiã with his kindred & Friends. Yet we muſt not thinke that the Church immediatlie after the Apoſtles, & ſo continueth vntill this day in making Cathecumins, doth anie thing contrarie to the Apoſtles proceedings. For we muſt vnderſtand, why the Apoſtles did immediatlie vpõ the conuerſiõ of the people, Baptize. Becauſe at thoſe tymes the Holie Ghoſt fell vpõ them, and they were ſufficientlie inſtructed by the Holy Ghoſt himſelf. Yet cãwe not ſay for the approuing of this practiſe of the Church, but that they were alſo inſtructed and Catechiſed by the Apoſtles, as partly by S. Peters preaching, partlie by priuate conference, as S. Philippe had with the treaſurer, and S. Peter with Cornelius. But to conclud they were all taught to beleeue before they were Baptized. The reasõ of this practiſe of the Church, that they ſhould not preſentlie after theyr Conuerſion be Baptized, but for a tyme inſtructed, Catechiſed and made Catecumins, is, becauſe Baptiſme is a certaine profeſſion of Chriſtian faith, and therfore called the Sacrament of beleefe: but faith

Rom. c. 10. cometh by instruction: *Quomodo credent &c. How shall they beleeue in him whom they haue not heard? And how shall they heare without a preacher?* Therfore in these kind of men it is necessarie, that instruction and Catechising goe before Baptisme. Wherfore Christ in his cõmission for Baptisme, spake first of instruction, then of Baptisme: *Going yee* (sayeth he to his Apostles) *teach and preach Baptizing.*

Mat. 18. Mar. 16.

Cap. 17.

Whether Iewes and Infidells may be compelled to Baptisme.

TRue it is that Sisebutius King of the Goths when he entred into Spaine about the yeare of Christ 595. the Iewes, who at that tyme dwelled in Spaine, he compelled by force & feare of punishement to receaue the Christian faith; which facte of the Kings was not then approued, but after in the Councell of Toledo decreed and commanded that none should be forced to the Christian faith. For: *Cui vult Deus miseretur: & quem vult indurat: vnto whom God will he sheweth mercie; and doth indurate whom he will.* Those who come of their owne accord Christ accepteth, and not those who are forced. Therfore sayeth the Councell:

Con. 4. Toleta. can. 56. *Non vi, sed liberi arbitrij voluntate vt conuertantur suadendi sunt: They are not by force to be compelled, but they are to be perswaded that freelie & willinglie they may be conuerted.* For it is necessitie that the partie, who is to be Baptized, giue his Consent and good will to Baptisme.

tiſme. For if by force without his conſent not hauing faith he be vrged, he hath no Sacrament, no Baptiſme.

In thiſe caſe of Siſebutius, the Iewes being compelled either to make their choyce to be baniſhed & depart the realme, or els to be baptized, they conſenting by this coaction or compulſion rather to be Baptized then to be baniſhed (becauſe it is a conſent although coacte & by compulſion) they receiue Baptiſme, that is the Character and ſigne of a Chriſtian, but not grace, ſaluation or Iuſtification, as ſhall be proued in the ſequent chapter. Read *C. maiores de Baptiſmo & eius effectu. lib. 3. decretalium titulo 42.*

Cap. 18.

Whether he who cometh to this Sacrament fainedly, not hauing in deed faith in Chriſt, be Baptized.

TRue it is and we can not denie, that he who fainedlie cometh to be Baptized, doth and may receaue the Sacrament of Baptime, that is the character, ſigne and ſeale of a Chriſtian, and therfore not to be rebaptized when he cometh after to beleeue aright. But he that thus fainedlie and without faith doth approche, ſhall neuer be ſaued. for as S. Paule ſayeth: *The Iuſtice of God is by faith of Ieſus Chriſt. He that will come to God muſt beleeue. And it is impoſſible to pleaſe God without faith.* Therfor Chriſt ſayed: *Quicrediderit &c. He that beleeueth & is Baptized, ſhall be ſaued: and he that beleeueth not ſhall be dãned.* Rom. 3. Heb. 11. Mar. 16.

Wherfore seeing and considering, that faith is so necessarie to the obtaining of Baptisme, we conclud, that euen in children and naturall fooles there must be faith. And because neither of them, children nor fooles, are capable of actuall faith as those at mans estate and vnderstanding, are therfore we Catholikes say that: *Aliena fides*: *The fait of an other*, that is of the Church is sufficient for them. But for those of the elder sorte and of vnderstanding, we defend that it is necessarie they haue actuall faith, or els it will be with them as it was with Iudas, who receaued the Sacrament of the Bodie of our Lord at the hands of Christ in his last supper, but not the effect of the Sacrament, because he receaued vnworthelie to his owne damnation. So also he that approcheth to Baptisme fainedly without faith may & doth receaue the Sacrament, and hath the character and signe of a Christian, but he shall neuer haue the effect and end of the Sacrament, that is grace, Iustification, or saluation. For example, some Iewes desire Baptisme, not for the faith they haue in Iesus Christ, but because their flesh and skinne doth sauour and stinke: therfore they are called: *Iudei fœtentes*: *stinking Iewes*. But as soone as they are Baptized this filthie sauour of their bodies is gone, and they smell as sweet as anie other Christians doe; so that some of them may for this cause onlie require Baptisme, I say they may haue the Sacrament, although they come with this corrupt intention: but neuer shall they haue the effect and end of this Sacrament.

In like manner we read of some Sarracens & Turkes, who desire baptisme, not with true faith in Christ;

in Chriſt, but being ſore ſicke or troubled and vexed with an euill ſpirit, hauing experience that by Baptiſme they may be deliuered, they ſeeke and deſire Baptiſme, for this cauſe onlie that they may receaue their health, and be deliuered from the vexation of the Deuill. Theſe kind of men alſo may receaue the Sacrament, but they ſhall not haue ſaluation and iuſtification, if they haue not true faith and beleefe in Chriſt. Wherfore to conclud, one may come to this Sacrament faineldlie and with a falſe harte, without faith, with a corrupt intention, and be Baptized: but he ſhall neuer haue ſaluation and iuſtification therby, as hath beene proued.

Cap. 19.

Whether he that is Baptized may be compelled to liue according to Chriſtian Catholike lawes.

NO man ought to be compelled to Chriſtian faith, nor forced to receaue Baptiſme, as hath bene proued, but they muſt approch and come voluntarilie and willinglie, and to be wonne by reaſon, perſwaſion & preaching. And therfore the Church hath no authoritie, iuriſdiction nor power to force or compell thoſe, who neuer receaued Baptiſme, to the obſeruation of Chriſtian lawes, or Eccleſiaſticall Conſtitutions. And this S. Paule hath taught, and practiſed, and would not iuge them, who were not Baptized: *Quid mihi de ijs, qui foris ſunt,* 1. Cor. 5.

iudicare?

iudicare? what is it to me to iuge of them that are without? But if once they submitted themselues vnder the yoake of Iesus Christ, receaued the Sacrament of Baptisme, and were incorporate as members of the bodie of Christ misticall: then no doubt but they are vnder the iurisdiction and power of the Church. And therfore S. Paule, although he would not iudge the Infidell or vnbaptized: yet it is plaine he excommu-
1. *Cor.* 5. nicated the publike incestious Corinthian, and cõmaunded not to keepe companie, or so much as to eate with him. Therfore in so much as one by Baptisme is incorporate and made a member of the Church, he is subordinate to the Iurisdiction of the Church; and so consequentlie subiecte to the Censures, lawes and Constitutions of the same, and therfore may be compelled to obserue Christian rites and Constitutions, and be forced to liue accordinglie.

THE

THE FIFTH BOOKE of the Ceremonies.

CAP. 1.

VVhat a Ceremonie is.

A Ceremonie is an externall acte of Religion, which is exhibited, acted, and done to the honour and worshippe of God.

Considering that man doth cõsist of soule and body, & not of body only nor of soule onlie, but of both ioyntlie: therfore there is internall worship and honour proceeding from the soule, and there is also externall exhibited, acted and done by outward acts and signes. The first honour or adoration, which we call internall, is the chiefe and principall, and that which most pleaseth God, and it is threefold, that is; exercised by three speciall vertues; ffirst by faith & true beleefe in God: secõdly by a firme hope of Gods mercie & grace towards vs, a cõfidence of life eternall, & a truste that God will performe his promises made to his Church; thirdlie by a feruent loue of God Aboue all creatures. These

are the

are the three Theologicall Diuine vertues fayth, hope, and charitie, proceeding from the operation of the soule, working internally by the assistance of the Holy Ghost. Therfore Christ
Ioa. 4. sayed: *God is a Spirite, and they that adore him must adore in spirite and veritie.* Yet there is also externall adoration & worship of God, which is guided and gouerned by the internall, as the Sacrifice and ceremonies were of the old law. And in the new law instituted by Christ are the Sacraments of the Church, the making of the signe of Christ crucified, the crosse, the bowing of the knee at the name of Iesus, praying with our mouth, lifting our eyes and hands towards heauen &c. In Baptisme making the signe of the crosse vpon the Infant, vsing Exvfflations, Exorcismes, holy vnction, Chrisme, and the rest. Therfore the verie wisdome of God in ordaining and instituting this Sacrament, would expresse the state and condition of man and institute and ordaine the Sacrament of Baptisme, to consist of water and the Holy Ghost, externallie signifying what internallie should be wrought; The water washing externallie the bodie, and the Holie Ghost internallie sanctifying the soule, both ioyntlie concurring to the cleansing of man,

Cap. 2.

What distinction and diuision there is of the Ceremonies in Baptisme.

THe ceremonies of Baptisme are of three sorts: Some precedent, going before Baptisme

tiſme: Some concurring with Baptiſme; and ſome ſubſequent, and following Baptiſme. Or we may make our diuiſion: ſome before the Baptized come vnto the fonte: ſome at the fonte: and other ſome after he is taken out of the fonte. The precedent, or before the Infant come to the fonte, are ſuch as are giuen for the better preparing of the Infant to be Baptized, and to take away all obſtacles, lettes and hinderances that the Sacrament may haue his full effect. Alſo to weaken the power of Satan, who would plead poſſeſſion by reaſon of ſinne in the ſoule: The other Ceremonies, ſuch as are, when the partie to be Baptized cometh to the fonte, are the naming of the child, the Godfathers and Godmothers, the abrenuntiation of Satan, and all his pompes and pride, the profeſſion of faith, the Baptizing with the water & word ioyntlie, with three merſiõs. The ceremonies ſubſequẽt, or after the Baptiſed is taken out of the fonte, are the vſe of holie Chriſme, the annoynting on the crowne of the head, the Godfathers and Godmothers laying their hands on his head, the cloathing with the white garment commonlie called the Chriſome, the giuing him the candle or taper light in his hand; all which in this booke and ſequent treatiſe in ſeuerall Chapters I will ſette downe, and ſhew the vſe and reaſon of them. And there is not the leaſt rite or ceremonie of this Sacrament of Baptiſme now vſed in the Catholike Church, which either die not deſcend by Tradition from the Apoſtles, or were not inſtituted by the Holie Church, confirmed by the ancient Fathers, and practiſed for many ages, vntill of late tyme theſe Nouelants

and new-

and new-opspronge Heretikes began to bay and barke againſt them.

Cap. 3.

Whether theſe Ceremonies are of neceſsitie to this Sacrament of Baptiſme.

I anſwere they are neceſſarie: *Ad bene eſſe*, but not *ſimpliciter*, that is they are no eſſentiall parts of the Sacrament: yet they are to the Decorum and beautie of the Sacrament. For in caſe of neceſſitie there is no doubt (as I haue proued before) but this Sacrament may be miniſtred without theſe Ceremonies, becauſe they are not of the eſſence and ſubſtance of Baptiſme. Yet no man ſhall or can denie; but that they are helpes and comforts to the Baptized, inſtructions, and ſignes to the ſtanders by, and ornaments for the more ſolemne receauing of this Sacrament, Which is the gate and firſt entrãce to Chriſtianitie. We know full well, that the leaues of the tree are not the ſubſtance of the tree: yet no man can denie, but that they are the ornaments and beautie of the tree. Alſo the hedge is no eſſentiall parte of the vine: yet all men know it is a protection and defence to the viueard. Wherfore I hold it a grieuous mortall ſinne in Catholike Chriſtian people, negligentlie & careſſely, otherwiſe then in caſe of neceſſitie, to omitte theſe ceremonies; and ſtatte Schiſme and an open ſigne of an Heretike proudlie & contemptuouſly to reiect and contemne them; hauing bene practiſed in the Pri-

he Primitiue Church, deſcended from antiquitie, and vſed generally in the Church of God. And why the Church vſeth Ceremonies S. Thomas giueth the reaſon: *The Church* (ſayeth he) *which is guided by the Holy Ghoſt, vſeth and commaundeth the rites and Ceremonies of Baptiſme for three ſeuerall cauſes and conſiderations; although they be no eſſentiall or ſubſtantiall parte of the Sacrament: yet are conuenient for the Decorum and ſolemnitie of this Sacrament. Firſt becauſe they are means to ſtirre vp and moue the minds of the beleeuing and faithfull people to greater deuotion and reuerence vnto this Sacrament, for that there is greater miſterie in this Sacrament more then the externall waſhing which is ſhewed by water. Secondly becauſe theſe Ceremonies inſtructe and teach many things more then doe the bare eſſence and ſubſtance as ſhall appeare hereafter in the examination of euerie rite and ceremonie of this Sacramẽt. Thirdly becauſe by theſe Ceremonies the force and power of the Deuill is much weakened, that he may not hinder the effect of Baptiſme in the Baptized.* Thus farre S. Thomas. Not without cauſe therfore, the Generall Councell of Trente doth Anathematize and condemne, whoſoeuer ſhall contemne the approued and receaued rites and ceremonies of the Catholike Church, which are accuſtomed to be vſed in ſolemne celebration of Sacraments. Maruell not (Good Reader) that the Heretikes of this age regard not the Ceremonies of this Sacrament, ſeing they endeauour to take away all force from the Sacraments themſelues.

Tho. 3. p. q. 66. a. 18.

Concil. Trid. ſeſ. 7 can. non. 13.

Cap. 4.

Whether the child be not to be Signed with the signe of the Crosse in the forehead and breast.

THe Custome of the Catholike Church is, that the Priest come to meete the Child at the Church dore, to signifie that the Infant as yet is not of the housholld of the faithfull and congregation of Christ, but standeth at the gate readie to enter into the Church of God. And the first action he doth is to signe the Baptized with the signe of the Crosse first in the forehead saying: *Signum Saluatoris &c. The signe of our Sauiour our Lord Iesus Christ I place or put in thy Forehead*, And then to the breast saying and doing the like: *The signe of our Sauiour our Lord Iesus Christ I put vpon thy breast*. This is the practise of the Chatholike Church. Concerning this Cheremonie of the Signe of the Crosse, the Protestants Commend highly as a lawfull Ceremonie, and honorable badge, wherby the Infant is dedicated to the seruice of Christ, who dyed on the Crosse. Therfore it is Commaunded in their Communion-Booke, approued by the supreame power the King and Cleargie, and defended against the Puritan, and precisef sort of Ministers in their booke of Constitutions; and to satiffie thee better, I will put downe the reasons of this Ceremonie. First because amongst the Iewes the Crosse was ignominious and hatefull. and the Apostles were derided for beleeuing in Christ, who was Crucified vpon

a Confer. fol. 72.

Can. 30.

vpon the Croſſe. Notwithſtanding the Apoſtles and Primitiue Chriſtians therby were not diſmayed, but the rather gloried in the Croſſe of Chriſt, according to that of S. Paule: *God forbid that I ſhould glorie, ſauing in the Croſſe of our Lord Ieſus Chriſt*, And therfore ſayeth S. Auguſtine: *The Croſſe is fixed and faſtened to the forehead of the faithfull, that they being Chriſtians may ſay: God forbid that I ſhould glorie, ſauing in the Croſſe of our Lord Ieſus Chriſt, and not be aſhamed of Chriſt crucified.* Secondly in the Apoſtles tyme the ſigne of the Croſſe was of ſuch honour, dignitie, and eſteeme among Chriſtians, that not onlie the vſed it in all their actions to ſigne themſelues with the ſigne of the Croſſe, but alſo to dicated their children by that ſigne to the ſeruice of Chriſt, when they were to be Baptized; therfore an ancient, honorable and lawfull ceremonie: Thirdlie it began not onlie to be a bage & Cognizance of a Chriſtian, to be diſtinguiſhed from Iewe and Gentill, but alſo a defence and weapon againſt Satan, and the aſſaultes of the diuell. For Satan when he ſawe the ſigne of the Croſſe made, he remembred the victorie Chriſt had ouer him vpon the Croſſe; and therfore abhorreth and flieth from that ſigne, as a ſigne of his deſtruction and Calamitie: And we read that not onlie Chriſtians, who haue faith in Chriſt crucified, haue bene defended from power of Satan by the ſigne of the Croſſe, but ſuch vertue hath God ſhewed by that ſigne, and daylie doth, that euen

Aug. tract. in Ioa. 43.

Gal. 6.

Iewes and Pagans haue bene protected by it. Read the hiſtorie of Iulian the Apoſtata recorded by S. Gregorie Nazianzen, and of Ioſeph the Iewe as Epiphanius. Iulian being deſirous to practiſe with Coniurers, and conſult with diuells that he might knowe whether he ſhould be Emperour or no, he was by a Necromancer brought into a Temple of the Idolls, where the diuells ſolemnelie appeared, at whoſe preſence and ſight being ſore affrighted: *Terrore compellitur in fronte ſua Crucis formare ſignaculum: tunc Dæmones, &c.* Was (ſayeth Theodorete) *for feare compelled to make the Signe of the Croſſe in his forehead: then the diuells looking backe, and ſeing the figure of our Lords banner, and remembring the fall and ouerthrowe they had by the Croſſe, ſodenlie vaniſhed out of ſight.* And S. Gregorie Nazianzen recordeth, that after he had bene once frighted, yet being animated, and encouraged againe the ſecond tyme the diuells appearing; he alſo againe fled to the refuge of the Croſſe, and ſo put the wicked ſpirits to flight. And S. Gregorie one of the fower Doctors of the Church, reporteth the hiſtorie of a Iewe, who had no faith nor hope in the Paſſion of Chriſt: yet in trauell being benighted, and ſo forced to lodge in the temple of Apollo, he made the ſigne of the Croſſe vpon him; and as he thus lay ſigned with the Croſſe, a great companie of diuells entred. The maiſter diuell ſeeing one ly in the temple, ſent ſome of the other diuells to ſee who he was that preſumed

Greg. Naz. orat. in Iulian. Epiph. hareſ. 30.

Hiſt. Eccle. trip. li. 8. ca 1.

Greg. Naz. orat. in Iulian.

Greg. lib. 3. dial. ca. 7.

preſumed to take vp his lodging, in the temple of Apollo. They brought word that he was: *Vas vacuum, ſed ſignatum: A voyde and emptie veſſell, but ſigned with the ſigne of the Croſſe.* At which words the whole companie vaniſhed out of ſight. By which examples and authorities, we may gather the ſigne of the Croſſe to be a defence againſt diuells, and a putter to flight of euill ſpirits, as alſo ſpirituall vertue againſt the ſnares and wiles of Satan. Wherefore worthilie vſed not onlie as a badge of a Chriſtian, but alſo as a protection againſt all ambuſhes and craftie fetches of the enemie of mankind. And this may be effected either by the apprehenſion of the diuell, for then they flie when they ſee the Croſſe, whereby they were conquered; or among the Chriſtians by him that maketh the ſigne of the Croſſe with deuotion, for that the Croſſe is a memorie and a certaine inuocation of the merits of Chriſts paſſion; or amongſt the Infidells and Pagans, in whom there is no fayth nor beleefe in Chriſt, it doth worke euen by the verie doing and making of the Croſſe, as may appeare in the examples alleadged, where the verie making of the ſigne of the Croſſe made the diuells to flie. Wherfore to Conclude laudable, ancient, and profitable is the vſe of the ſigne of the Croſſe in Baptiſme.

Although the Proteſtants agree and

accord with vs to vse the signe of the Crosse in Baptisme: yet because they will be Schismatikes from the Catholike Church, and from the first founders of Christianitie in this land, both among the Brittons and Saxons, they differ in three poynts. First, for that they signe the child after Baptisme and not before, as we Catholikes doe, as though the Crosse were not a meanes as well to expell Satan the enemie of man, as to be a badge and Cognizance of Christian profession. Secondlie, they omitte to signe the Child in the breast, for if it be lawfull and conuenient to vse the Crosse in the forehead, for an outward signe of profession of Christ crucified vpon the Crosse, why also doe they not vse it vpon the breast, where the harte is, that it may signifie that this profession of the Crosse, proceedeth also from the harte and inward affection. Thirdlie, the Protestants seeme to insinuate that the Catholikes make the signe of the Crosse an essentiall and substantiall parte of Baptisme, as though we held that there could be no, Baptisme without it, which is a slander and calumnie. For if it be but a ceremonie annexed to this Sacrament (as we haue sayed) it can be no essentiall parte of Baptisme.

Cap. 5.

Whether they who are of yeares and vnderstanding being conuerted, ought to be Catechumines before they be Baptized.

I haue spoken something of this ceremonie in the precedent booke. It was a laudable ordinan-

ordinance, rite and ceremonie vſed in the Primitiue Church, and to this day diligentlie obſerued in the Catholike Church, that thoſe who being at mans eſtate, and were conuerted and deſired Baptiſme, ſhould before they were Baptiſed be Cathecumines, that is to be inſtructed and trained vp in Chriſtian beleefe and life, and taught the rudiments and principles of Chriſtian Catholike Doctrine, The ſecond Bracharenſe Councell, apointed twentie dayes before Baptiſme, that the newlie conuerted ſhould be cathechized, inſtructed and learne the Creed &c. And this practiſe is plainlie proued out of S. Auguſtine, for he wrote a booke of the expoſition of the Creed, and deliuered it to the Cathecumines, that is, the newlie conuerted. This ceremonie is moſt obſerued in Italie, Spaine, and the Indians, eaſt and weſte, in which countreyes daylie are conuerted vnto the Chriſtian faith, Ieues, Turkes, and Pagans; but in England there is no vſe of this Cheremonie and that for two cauſes. Firſt becauſe there are neither Iewes, nor Turkes, nor Pagans, who publikely inhabite, or are permitted in the land, and therfore no dealing for their conuerſion. I will not ſay there are no Infidells, for that Atheiſme and hereſie (as hath bene ſayed) is a kind of Infidelitie or misbeleefe; but how that countrey ſwarmeth with ſuch kind of people. *Notum eſt omnibus*: It is knowen to all the world. The ſecond cauſe why this ceremonie is not in vſe in England is, becauſe it was neuer heard of as yet, that euer any Proteſtant conuerted to Chriſtianitie anie Iewe, Turke or Pagan, although it be moſt manifeſt, they

Concil. Bracha. can. 1.

Aug. de Symb. ad Cathe. li. 4. ca. 1.

they haue had dealing and traffike with all three and haue of late sought to plant themselues in some Pagan partes of the world, as Guiana and Virginea: yet did we not heare of anie Conuersion to Christianitie in anie parte or place of the world. And will you haue the reason why they can not effect this Conuersion of Infidells? Surely Schismatikes and Heretikes diuided from Gods Church, haue alwayes bene peruerters, no Conuerters, destroyers, no builders of Christianitie; and therefore we must not looke nor expecte that Protestants should conuerte Countries, or bring Iewes or Pagans to Christianitie. And this obserued Tertullian in his tyme, that Heretikes scarse euer endeauoured to conuert Heathens and Pagans, but alwaye were readie to peruert Catholikes: *Nostra suffodiunt* (sayeth he) *vt sua ædificent: They vndermine and digge vp our foundations, that they may build their owne.* And for confirmation of this read the historie of Alamundarus, a most mightie Prince and potent King of the Saracens, being conuerted to the Christian faith by the Catholikes; and coming to be Baptized, the Eutychean Heretikes laboured all they could that he would be Baptized by their Bishops, and professe their hereticall doctrine. And the rather they presumed to preuaile with him, because at that tyme the Emperour Anastasius was also an heretike. But so it fell out by the prouidence of God, and that the world may vnderstand and take notice that heretickes can not preuaile with Infidells, that this great King vtterlie refused to communicate with Heretikes in the Sacrament of Baptisme; and with all so con-

Tertul. li de Præs. ad Har.

Niceph. de Eccl. histo.

D. Antoninus Chron. p. 2. tit. 11. ca. 2. §. 5.

ſo confounded their hereticall doctrine, that their Biſhops with ſhame & confuſion departed.

It was my Chance being in Spaine, to haue ſome Conference with one Muſtafan à Mauritanian by birth, a Turke by profeſſion, to become a Chriſtian. His anſwere was, that in deed the new Chriſtians in England, (for ſoe he tearmed them in reſpect of their new opinions and reuolt from the old) came nearer to his Religion then the old Chriſtians in Spayne did. For that they of England had no Images, nor pictures of Chriſt nor his Saintes. Alſo they of England loued them better then they of Spayne did; yet ſayed he, if I ſhould turne Chriſtian, I had rather turne to the old of Spayne, then the newe of England, for the elder the nearer to Chriſt, and ſo the more likelier to be true. Thus this Mauritanian Turke could diſtinguiſh & make his choyſe between new and old Chriſtians, and new and old Chriſtianitie. Therefore I may conclude that the Proteſtants neither haue, nor can haue ordinarilie the vſe of this Ceremonie of the Cathecumines in their Church, nor be Baptizers of Turkes or Pagans, nor Conuerters of Countreyes.

Cap. 6.

Whether the ſolemnitie of Baptization, were eſpeciallie to be reſerued for the feaſts of Eaſter Paſcha, and Pentecoſte.

ALthough in caſe of neceſſitie (as hath bene ſayed) we are not to expect tyme nor ſtand

vpō the performāce of ceremonies of Baptisme; yet it hath bene a laudable custome, and solemne ceremonie in the Catholike Church, euen from the tyme of the Apostles vnto this day vsed and obserued, at the feasts of Pascha and Pentecoste that is Easter and Whitsontyde to haue honorable Baptization, and solemne celebration of this Sacrament. And the reason is, first for the feast of Pascha or Easter, becausse in the death and Passion of Christ was giuen the full power to the effects of Baptisme, *Quicunque Baptizati sumus &c. All men (sayeth S. Paule) who are Baptized in Christ Iesus, in his death we are Baptized*: But at Easter is a speciall memorie and recordation of the death and Passion of Christ, therefore worthelie doeth the Church reserue a solemne Baptization at the feast of Easter. Secondly becausse in our Baptisme is represented the death of Christ, and his glorious resurrection. For as the same Apostle sayeth, *we are buried togeather with Christ in Baptisme vnto death, that as Christ is risen from the dead by the glorie of the Father; so we may also walke in newnesse of life*. Therfore true it is that remission of sinne, new life and sanctification are giuen by Baptisme, becausse it resembleth in vs, and applieth vnto vs Christs death & resurrection. And Baptisme doeth represent both; For as Christ once being dead, doth alwayes liue: so we being dead to sinne, by Baptisme doe liue againe. And as the death of Christ was cause of our Purification, and his Resurrection first opened vs the gate of heauen: so Baptisme is the Sacrament that cleanseth and washeth

Rom. 6.

Heb. 6.

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our ſoules and maketh the firſt entrance to Chriſtiãitie. Thirdly Chriſt after his death vpon the day of his Raſurrection gaue commiſſion to his Apoſtles to Baptize all nations, ſet downe and appoynted in what forme they ſhould doe it, that is: *In the name of the Father, and of the Sonne and of the Holy Ghoſt.* Not without cauſe then doth the Catholike Church at the feaſt of Paſcha, vſe a ſolemne hallowing of the fonte, and reſerue a publike Baptization and celebration of this Sacrament, in memorie of gratitude of this great benefit Chriſt leſte in his Church. And for the feaſt of Pentecoſte or whit ſunty-de, there is as great reaſon as for the other, that on that day there ſhould be vſed a publike ſolemnization of this Sacrament; becauſe on that day the holie Ghoſt viſiblie fell vpon the Apoſtles and Diſciples of Chriſt, in ſo much that they may be ſayed to haue bene Baptized with the Holy Ghoſt. Alſo on the ſame day was performed by the Apoſtles a moſt ſolemne publike Baptization, after S. Peter had ſpoken and preached vnto the people, there were Baptized three thouſand. Finally Chriſt hath ſayed: That our regeneration and new birth muſt be by the Holy Ghoſt. Worthelie then doth the Catholike Church at this feaſt alſo of Pentecoſte reſerue and appoynt a ſolemne and publike Baptization and celebration of this Sacrament; and Conſequentlie with ignominie and ſhame doe the Proteſtants exile, baniſh and reiect this Ceremonie. Read the fourth epiſtle of Pope Leo written to all the Biſhops of Sicilie, where he exhorteth to this Ceremonie, and proueth it by Apoſtolicall authoritie. And in

Mat. 18

Act. 2.

Ioa. 3.

Leo ep. 4. *ca.* 3.

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the sixth Chapter of the same epistle, he giueth the reason, why the Romain Catholike Church doth not vse anie solemne Baptization on the Epiphanie day commonlie called the twelth day, although in the opinion of some vpon that day Christ himself was Baptized in Iordan by Iohn Baptist. Because Iohns Baptisme was instituted to an other end and purpose then Christs Baptisme, neither had it that effect as remission of sinnes or especiall operation of the Holie Ghost. And therefore no such reason for solemne Baptization vpon the Epiphanie day, as vpon the day of Pascha, and Pentecoste.

De Cõsecra. dist. 4. can. Si quis Epiph.

The puritan or precisер sort of Ministers, would seeme to ayme at this laudable ceremonie and custome of the Catholike Church; for willinglie they would, if anie Child be borne in the weeke day, differre and put of his Baptization vntill the Sunday. Which if they doe, because euerie sunday is and so we account it as the Octaue day of Pascha or Pentecoste; then I thinke, if the Child be strong and no way in danger of death, this ceremonie of differing Baptisme vntill the sunday, may be approuable. But if they doe differre Baptization for an other end and purpose, which rather is to be feared, and that is to broach, approue and allow the opinion of M. Caluin, that Children may be saued without this Sacrament, and soe to induce & breed in the mind of the Parẽts a careleſſnes, and negligence to see this Sacrament duelie performed; and so consequentlie to endanger the saluation of the child, then this Ceremonie is not to be sufferred, but dangerous and intolerable.

lerable. For in doubtfull and dangerous caſes, the ſecurer & ſafer way is euer to be followed. And for cõfirmation of this I will recite the hiſtorie of Samuel Hubert the miniſter, who baptized a chyld on the weake daye, beinge called vp at middinght by the Parents, and vrged ther vnto, in reſpect the Infant was in danger of death. Muſculus the ſuperintendent hearinge of it, complayned to the counſell of the citie, becauſe he did baptiſe before the ſoundaye. Hubert beinge cited to appeare was accuſed for this fact of hereſie and rebellion: but he pleadinge for himſelfe, ſayed, that he did baptiſe before the ſoundaye in caſe of neceſſitie, which he thought lawfull in reſpect of the danger of the chyld, who dyinge without baptiſme myght be in danger not only of death of bodie, but alſo of ſoule. But Muſculus with other miniſters replied, yet the wante of baptiſme did not hynder the Infant from the ſight of God and ſaluation. But Hubert conſtantly auerred befor the counſel and ſenat that this propoſition was hereticall, becauſe it mayintaned yet children could be ſaued without baptiſme. Vppon this contention Beza in his oldage, (for this was in the yeare of our lord 1595.) was called and conſulted with all, alſo other miniſters of baſill and Zurike were preſent, the matter being debated among them, Hubert was by them for this fact condemned, and depriued of his miniſterie: ſo that we may conclud, that this delayinge of baptiſme vntill ſoundaye, is but to pach vp this hereſie, and make parents careleſſe of Chriſtianitie in their poſteritie.

Reſcius in Athiſm.

CAP.

Cap. 7.

Whether the Imposition of the Priests hands, with his benediction and prayer be a Ceremonie allowable.

After the Priest hath signed the Infant with the signe of the Crosse (as hath bene sayed) he layeth his right hand vpon the head of the Child vsing this Benediction or Ceremonie: *Omnipotens, &c. Omnipotent sempiternall God the Father of our Lord* Iesvs-Christ *vouchsafe to looke backe vpon this thy seruant, whom thou vouchsafed to call vnto the first Documents or instruction of faith: expell from him all cecitie and blindnes of harte, breake a sunder all the bands of Satan, with which he hath bene tyed and bound: open, O Lord, vnto him the gate of thy pietie, &c.* This is the benediction or prayer. And for the lawfull vse of this Ceremonie we haue the example of Christ himself. In the Ghospell of S. Mathewe we read, that *the people brought, offered, and presented vnto Christ Children that he might and should touch them, impose his handes vpon them, and pray ouer them*, And this no doubt Christ did to leaue an example for his Apostles and Disciples to doe the like. And this the Church doeth especiallie before Baptisme, that the enemie of man may not hinder the effects of this Sacrament. For the antiquitie of it and that it was practised in the Primitiue Church we haue the testimonie of Dionisius Areopagita S. Paules scholler.

Mat. 19 *Mark.* 10. *Luc.* 18

Dionis. Areop. de eccles. hier. ca. 7.

Cap. 8.

Whether Exorciſmes, adiurations, and exvfflations are conuenient to be vſed before Baptiſme.

NO man can denie but Chriſt gaue to his Diſciples commiſſion and power ouer diuells to exorciſe them, to ſuppreſſe them, to caſt them out of the poſſeſſed perſons for all which the Scripture is plaine. No man alſo can denie vnles impudent and ignorant of Eccleſiaſticall hiſtories, but that the ſame power, authoritie and practiſe ouer diuells to exorciſe them, to ſuppreſſe them, to weaken their power by Exorciſmes, Adiurations, Exufflations, prayer and faſting, hath bene continued and practiſed in the Catholike Church of God, euen from her cradle and infancie euer to this age 1614. Further alſo no man can denie but that among the holy Orders giuen in the Church, the third of the Minores Ordines is Exorciſta, the Exorciſt, and ſo called for the power and authoritie he hath giuen him ouer diuells, in ſo much as his function and office is by Exorciſmes, holie prayers, adiurations, inſufflations, impoſition of hands to expell diuells, to weaken his power in Infants and Cathecumines, that the enimie hinder not in them the effects of Baptiſme; and for full proofe of this, read *Syntagmata Iuris Petri Gregorij:* And that you may not thinke that this ceremonie is onlie for the elder ſort, and not for Children, it is maniſeſt in S. Markes Ghoſpell, that not onlie aged people

Mar.9. Luc.10. Act.10.

Pet. Greg. lib. 16. cap. 5. Mar.9.

people, but also Children and Infants haue bene, and may be molested with euill spirits euen from their Infancie, with all considering as S. Paule sayeth; we are all borne, and by nature
Ephes. 3 are filij iræ: The Children of wrath, and begotten in originall sinne, and so consequentlie subiect to Satan. Therefore worthilie the Church of God hath ordayned this precedent Ceremonie of Exorcismes before Baptisme, to debilitate the power of the enemie, that he may no way hinder the effects of this Sacrament. In the first generall Councell of Constantinople held vnder Damasus Pope in S. Ieromes tyme
1. Conc. Cõstãt. can. 7. the vse of Exorcismes before Baptisme was enacted, commaunded, and the order set downe: We (sayeth the Councell) *make them Cathecumines, we exorcise and adiure; Ter simul in faciem eorum insufflando: Breathing three tymes one after an other in their faces, and so we Catechise, and then we doe Baptize.* Celestinus Pope
Celestin. de Consec. dist. 4. c. Siue paruuli. the first of that name about the yeare of our Lord 423. aboue a thousand yeares agoe, writing to the Bishops of France, aduised that young or old, Infant or aged before they come to the fonte of regeneration should haue the vncleane spirit cast out of them by the Exorcismes, and exufflations of the Priest or Cleargie. The sentence and opinion of S. Augustine is pregnant and manifest in many places of his workes. First in his booke De Symbolo, speakeing to the Cathecumines: *You know (most deare brethren) that not only aged, but also Infants and Children are exufflated & exorcised, that this aduerse power of the Diuell may be driuen from them. Non ergo creatura Dei in Infan-*
Aug. li. 1. de Symb. ca. 10.

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tibus exorcizatur, aut exuffiatur: ſed ille ſub quo omnes, qui ſub peccato naſcuntur: Let therefore no man ſay, that the Creature of God in the Infants are exorciſed or exuffiated, but the enemie of man, who deceaued man, that he might poſſeſſe man, and vnder whoſe power we all are, who are borne vnder ſinne. Thus S. Auguſtine. And the ſame holy Doctor in an other place, writing againſt the Pelagian Heretikes, who contemned then, as now our Proteſtants doe, the Ceremonies of Exorciſmes and Exuffiations, proued firſt plainlie that Infants are infected with Originall ſinne, and for remedie and remouing therof are to be Baptized with Exorciſmes and Exuffiations, which Ceremonies the Church doth practiſe as deliuered vnto her by auncient Tradition as from the Apoſtles. And they are Exorciſed and breathed vpon before Baptiſme (ſayeth he) that by theſe meanes they may be tranſlated from the power of darkneſſe of the diuell and his Angells, vnto the kingdome of Chriſt. Wiſelie doeth that man order his worke, who firſt ſeeketh to take away the impediments that may hinder him; and this is the intention of the Church in the exorciſmes to debilitate the power of Satã, that he doe not hinder the effect of Baptiſme. You know the the ploughman will tyll his ground againe and againe, and ſeeke to kill all weeds, and to remoue all impediments, before he will ſowe his good ſeed, according to the aduiſe of the Prophet Ieremie and Oſee: *Nouate vobis nouale, & nolite ſerere ſuper ſpinas: Make newe your fallow fields, and doe not ſowe vpon thornes.*

Aug. li. 2. de Nupt. & Cõcup. ca. 29.

Ierem. 4. Oſe. 10.

We read in Euſebius hiſtorie that it was

Euſ. li. 6. ca. 34 particularlie noted in Nouatus the Archereticke, who being vexed with an vncleane ſpirite, and hauing ſpent ſome tyme with the Exorciſts but falling deſperatlie ſicke, that there was ſmall hope of his recouerie, they were forced haſtelie to Baptize him lying in his bed without the Ceremonies. And after neuer hauing them ſupplied, nor receauing the Sacrament of Confirmation, was neuer ridde of the vncleane ſpirite, nor neuer could obtaine the gift of the holie Ghoſt. And Bredenbachius reporteth, *Lib. 7. cap. 48.* that a number of children in the lowe Countries neare Delphs beinge chriſtened, without the exorciſmes and ceremonies of baptiſme appoynted by the Catholike church, were all ſtrangly ſtroken ſore ſycke. Their parents bethought them ſelues for remedie and humblie entreated a Catholike prieſt to ſupplie the wants of the exorciſme and other ceremonies, which beinge performed, preſently they all recouered their healthes. Worthy examples fitly declaringe the effects of exorciſmes & the force of the ceremonies, and with all a caueat & warninge that parents be carefull to haue the ceremonies of baptiſme ſupplyed whē in neceſſitie or otherwayes they are chriſtened without them. Therfor not without cauſe doth the Catholike prieſt commaund the deuil with theſe and the lyke exorciſmes. *Maledicte diabole, &c. Thou curſed deuil call to mynd with me the ſentence geuen of thee, and geue honor vnto the true and lyuing God, geue honor vnto Ieſus Chriſt his ſonne and to the holly Ghoſt, and departe from this ſeruant of God, becauſe God and our lorde Ieſus Chriſt hath vouchſafed to call him to his holy grace and*

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gyfte of the holy Ghoſt. This is the intention of the church, this ceremonie hath bine practiſed from the begininge vnto this daye: what then maye be the reaſon that the Proteſtants of this age ſhould contemne and deride this ſo auncient and profitable a ceremonie? I knowe no reaſon but on, and that is, becauſe they haue no power nor commiſſion ouer diuels, no other I ſaye then that which dependeth of waxe and parchment, no other holy orders of prieſthood then they can deriue from their letters patents of Queene Elizabeth. But how weak that auᵭhoritie and power is to deale with the diuels, maye eaſely be diſcryed, therfor marueil not that theſe ceremonies are derided and reiecᵭed by them.

Cap. 9.

Whether Salte be to be bleſſed and geuen the Infant before baptiſme.

COncerning this ceremonie of ſalt, the prieſt after he hath bleſſed it, taketh it, and putteth it in the mouth of the chyld ſayinge. *Accipe ſal ſapientiæ, &c. Take and receaue the ſalt of wiſdome, that God maye be propitious and merciful vnto thee vnto life eternall*, And then maketh this prayer followinge. *Deus patrum noſtrorum, &c. God of our fathers, God the maker of all creaturs. We humble beſeeche thee, that thou wilt vouchſafe mercifully to looke backe vppon this ty ſeruant, and hauinge taſted this firſt foode of ſalt, doe not ſuffer him any longer to be hungrie, but that he maye be filled with heauenly ſuſtenaunce, in ſo much O Lord as he maye be feruent in ſpirit,*

ioyefull in hope, and bringe him vnto the new lauer of regeneration, that he maye deserue to obtayne with the faythfull the eternall reward of thy promises. This is the ceremonie of the Catholike church, and this is the prayer. Christ hath sayed
Mat. 5. that his Apostles should be (*Sal terra*) the salt of the earth to season the world, that is mankind with the wisdome vnderstandinge and doctrine of Christ. And moreouer Christ sayed
mar. 9. to his Apostles salt is good, haue salt with you.
Coll. 4. And S. Paule Counselled the Collossians that their mouth and talk should be seasoned with salt. So the prieste doth put salt into the mouth of the Infant, to signifie that he should and ought to be seasoned with salt, and make profession with his mouth of Christian faith Ca-
lib. 10. instit. cleric. tholick religion and trwe beleife. Salt beinge blessed sayeth Rabanus, is put in the mouth of the Infant that therby maye be sygured and si-
In Esdram. lib. 2. c. 9. gnified that he beinge seasoned with the salt of wisedome, maye be voyde of all fetor and stinke of synne and iniquitie, and that heareafter he maye not be putrified and corrupted with
Leuit. 2. the maggotes of synne, but rather beinge vntouched maye be preserued to receaue greater
mar. 9. grace. S. Bede alludinge to that of the old lawe
Habetur. de Consec. dist. 4. Ca. sal celestis where god commanded that no sacrifice should be offered with out salt or not seasoned with salt. And Christ also hath sayed that euerie victima shalbe salted with salt. where vppon I say, S. Bede sayeth, *Sal celestis?* The salt of heauenly wisedome wherewith the Cathecu-
Hom. 6 super Ezech. can. 3. mens, or those who are to be baptised were first instructed and seasoned we, are commaunded to offer in all the sacrifices of our workes. And

of

of this fyrſt taſt of ſalt ſpeaketh Origen. and the ſame hath the thyrd Counſel of Carthage. Conſideringe then that this ceremonie of ſalt hath his ſignification and inſtruction, as you haue heard, alſo of ſuch antiquitie in the church, what reaſon haue the Proteſtãtes of this age to cõtẽne and neglecte it? I will tell you the ſalt of their doctrine is infatuate vnſavorie, without ſmacke of ſalt, and therfor not fitt to be putt in the mouth of the baptiſed. For ſalt that hath loſte his ſaltneſſe & vertue is profitable nether for ground nor middinge nor dunghill, but it ſhalbe caſt forth ſayeth Chriſt, he that hath eares to heare, lett him heare. *Luc.14*

Cap. 10.

Whether the vſe of ſpittle before baptiſme, be a ſuperfluous ceremonie.

THe order of this ceremonie isthat the prieſt takinge ſpittle to the eares and noſtrels (not to the mouth as ſome miſtake it, for that ſalt is proper for that part) and puttinge it fyrſt on the right eare, ſayeth *Epheta, quod eſt adaperire, that is be thou opened*: then to the noſtrels, sayinge, *in odorem ſuauitatis, and be thou opened vnto the odor of ſweetnes*: and at the leafte eare he concludeth. *Tu autem effugare diabole: therfor o thou diuel be thou put to flight and driuen awaye, for the iudgment of God will drawe nyghe, and baptiſme now is at hand.* We read in the ghoſpel that our ſauiour twice vſed this ceremonie of ſpittle, fyrſt when he healed the deafe and dume man, who was brought vnto him, then hevſed ſpittle and put his fingers into his ears and lookinge to heauen ſayed theſe wordes *Ephata. quod eſt adaperire*, which is as much to ſaye as, be thou opened. Secondly in *mar.7.*

Ioh. 9. the Ghospel of S. Iohn when he cured the man who was borne blind, he spitte on the ground and made claye of the spittle and layed it vppon his eyes and sayed, *Goe* **Washe** *in Siloe*. The church of God to the imitation of Christ doth vse these ceremonies of touchinge and spittle. And fyrst for the eares that the deafe deuil doe not hynder nor stopp those sences, but that the eares may be open to heare the worde of God, for fayth is by hearinge as sayeth S. Paule. This ceremonie defendeth that worthy Doctor S. Ambrose, it hath no worse a piller to leane vnto, also this washinge of the blind borne man in the waters of Siloe was a figure of baptisme, and therfor baptisme is called the sacrament of illuminatiõ, for which cause man beinge borne in synne & blindnes, is sent thether for illumination sight and light of fayth and beleife. And as Christ before he sent the blind borne man to washe at the poole of Siloe made a plaster with spittle: so the church doth vse this ceremonie of spittle befor baptisme. To conclud therfor we maye lawfully and laudablie maintayne with S. Ambrose this ceremonie, and that it is no waye superstitious, seeinge it hath his imitation from Christ, is also significant and worketh his effect. Then with out cause doe the Caluinists and Protestants make this ceremonie ridiculous or superstitious. We knowe Christ could haue healed the dume man and blind borne without touchinge, speach, spittle, claye, washinge or any other ceremonie, & we affirme that baptisme maye haue his effecte without these ceremonies: but dare any man saye, that in Christ the vse of spittle was ridiculous

Rom. 10.

In l. de sacra c. 1.

ous or ſuperſtitious? I knowe no man dare who beareth the face of a chriſtian. Beware therfor in tyme of ſuch as M. Caluine who calleth this ceremonie ridiculous, and M. Willet who tearmeth it an interpretatiue toye, and all other who deride the ceremonies of the church, which are done to the imitation of Chriſt, for they may become ſcorners of Chriſts owne actions. The ears and noſtrels, ſayeth Rabanus, are touched with ſpittle, and thoſe wordes of the ghoſpell which Chriſt vſed when he cured the dume man are ſpokē, that through the tipicall and ſhaddowed ſpittle of the prieſt and his touch, the deuine wiſdome and vertue may worke health to the Cathecumine, that his noſtrels maye be opened to the receauinge of the ſweet ſmell of the knowledge of God and miſteries of chriſtian fayth: and that his ears maye not be ſhutt to heare the commaundements of God and ſound Catholike doctrine. I haue heard that a parſon of high eſtemee, whom I honor for his parſon and place, and therfor of me not to be named, ſhould reporte that his parents commaunded that this ceremonie in his baptiſme ſhould be omitted, becauſe the prieſt ſhould not ſpit in his mouth. But he was certaynly miſinformed, for this ceremonie doth not concerne the mouth but the ears and noſtrels only. And the prieſt doth not ſpitt vpon any parte of the child, but only out of his owne hand takinge ſpittle, and with touch therof doth effect this ceremonie. What was done God he beſt knoweth; but it appeareth his ears were neuer trwly opened to the Catholike Roman doctrine, nor he neuer taſted nor

De inſtit: cleri: lib. 1 ca. 27.

of the Roman mother church, nor greatly eſteemed of the rites and ceremonies of that religion; It is our parte to hope the beſt and to praye hartely, *vt Dominus daret ſcientiam & intellectum*, that our lorde would vouchſafe to geue him knowledge and vnderſtanding.

CHAPTER. II.

VVhether it be a ſuperſtitious ceremonie to take the right hand of the child, and deliuer vnto him, the ſignet ſeale or ſigne of Chriſt, wich is the croſſe, that therby he may learne to bleſſe himſelfe agaynſt the deuil and hereſie the greateſt emmies of man and to remayne Conſtant in Catholick ſayth.

THe prieſt taketh the Cathecumine, Infant or partie who is to be Baptized by the right hand and doth ſigne him in the bale or palme of the hand with the ſigne of the croſſe, and ſo deliuer vnto him the ſignet or ſeale of Chriſt which is the croſſe: ſayinge. *Trado tibi ſignaculũ domini noſtri Ieſu Chriſti in manu tua dextra, vt te ſignes, & te de aduerſa parte repellas & in fide Catholica permaneas & habeas vitam aternam & viuas in ſacula ſaculorum Amen.* Iohn or Thomas I deliuer and geue vnto thee the ſignet ſeale or ſigne of our lord Ieſus Chriſt in thy right hand that thon mayeſt ſigne thy ſelfe and repell thy enimies, defend thee from the aduerſe parte and that thou mayeſt remayne ſteedfaſt in the Catholick fayth e haue life eternal & liue for euer amen. and withall vſeth this benediction *Benedictio* dei &c. The bleſſing of god the Father omnipotent and of the ſonne, and of the holy ghoſt, let it deſcẽd vpõ thee and

continewe with thee for euer. By this Ceremonie the Catholicke Church would enſtruct the Baptiſed in two poynts. Fyrſt that he learne to bleſſe him ſelfe with the ſigne of our lord that is the croſſe, which is geuen him in his right hand. Secondly that this ſigne may be a means to protect and defend him agaynſt the diuel, all his worckes, hereſie or any other misfortune. For the vſe of this ceremonie we haue the practiſe of the Apoſtles and ſaynets of the primatiue church: who not only bleſſed thē ſelues with the ſigne of the croſſe as an armor and weapon agaynſt any euil that might happen: but alſo exhorted and counſeled all other Chriſtian people to doe the lyke. Abdias who did ſee Chriſt in flesh, liued with the Apoſtles, and was a diſciple of theirs, recordeth and wryteth of S. Paule, that when he came to the place of execution, turned himſelfe towardes the Eaſt, lyfted vp his handes and eyes to heauen *Gentibus flexis Cruciſque ſigno ſe muniens ceruicem præbuit percuſſori, kneelinge on his knees fortifinge and bleſſinge himſelfe with the ſigne of the croſſe yelded and offered his necke to the executioner.* Loe the practiſe and example of the Apoſtle S. Paule for the vſe of bleſſinge thy ſelfe with the ſigne of the croſſe. It is wrytten alſo of S. Andrewe who travelinge vp from Bizantium into Thracia; ther mett him and his companie a multitud of men with drawen ſwordes and ſpeares in their handes readie to rūne vpon them, which when the Apoſtle perceaued, *Faciens ſignum crucis contra eos, makinge the ſigne of the croſſe agaynſt thē* ſayed. *Oro domine neladā tur ſperantes in te. I praye thee o lord, that they maye not be hurt, who put their truſt in thee.* By the ſynge of the croſſe ād prayer of the Apoſtle

lib. 2. Apoſt. Hiſto.

Abdias lib. 3. Hiſt. Apoſt. nō loge a principio.

the Angell of God appeared terrified the enimie, and ſo the Apoſtle with his companie had free and ſafe paſſage. In lyke manner the ſame Apoſtle S. Andrewe beinge at Patras a cittie in Achaia, in the palace of Aegeates the proconſul with his wyfe Maximilla and many other chriſteans ther gathered together in chriſtean exerciſe. Aegeates ſodaynly vnlooked for and vnawars returned from Macedonia, ſo that he had like to haue taken them all together: which the Apoſtle perceauinge: *Singulis manus imponens & Conſignatis cruce eos abire permiſit, nouiſſime autem ſe ſignans diſceſſit. Layinge his handes vppon euerie on of them, and withall ſigninge them with the ſigne of the croſſe, ſuffered them to depart, and laſt of all, alſo he bleſſinge himſelfe and ſigninge himſelfe with the ſigne of the croſſe departed, ſo that no man was apprehended.* It is reported of S. Iohn the Euangeliſt when he was at Epheſus, and had diſtroyed the temple and Idoll of Diana, beinge therfor perſecuted by Ariſtodemus the chiefe miniſter of that Idoll, the Apoſtle willinge to haue him ſatisfyed, ſayed vnto him. *Quid faciam vt tollam indignationem de animo tuo? what ſhall I doe to take awaye this rancor and malice out of thy hart?* He anſwered, take and drinke this poyſon which I haue prepared; which yf thou drinke and dye not it will appeare, that thy God is the trwe God. S. Iohn boldly without feare tooke the cuppe of poyſon in his hand, *Et ſignaculum crucis faciens, and makinge the ſigne of the croſſe ouer it prayed, and alſo bleſſed his mouth and armed all his bodie with the croſſe and drunke vp all that was in the cuppe, and ſo paſſed without any harme at all.*

Ibidem prope finem.

Abdia. lib. 5. Hiſt. Apoſt.

at all. Thus you maye ſee in the practiſe and example of S. Iohn the power of prayer and vertue of the croſſe. And for this cauſe S. Iohn the Euangeliſt is commonly pictured with a chalice or cuppe in his hand. It is wrytten by S. Hierome of S. Anthoine a holly ſaynt of the primatiue church goinge to viſit S. Paule the fyrſt Eremite ſawe by the waye a monſter, in the vpper parte lyke a man, in the nether parte lyke a horſe, preſently at the ſyght therof, *Salutaris impreſſione ſigni armat frontem. Armed his forehead with the ſigne of the croſſe beinge a ſigne of health and comfort.* And incontinently the monſter rāne awaye and vaniſhed out of ſyght. *In vita ſancti Pauli Eremita.* Alſo S. Martine Biſshope, a worthy Prelate of the primatiue church a man of great virtue and hollines, *ſe aduerſus diabolum ſigno crucis & orationis auxilio protegebat*, *protected and defended himſelfe againſt the deuill with the ſigne of the croſſe and helpe of prayer.* S. Chriſoſtome ſetteth a rule for Fathers and mothers to teach their children to bleſſe themſelues. *A primis annis, &c. Defend and arme your chyldren euen from the beginninge in their tender age with ſpirituall armor and teach them to make the ſigne of the croſſe in their forheades, and before they be able to doe it themſelues, doe yee it for them.* *Homil. 12. in primā Cor.* Thus S. Chriſoſtome, of whom it is alſo wrytten that immediatly before his death after he had receaued the ſacrament of the alter, *ſeq; crucis ſigno muniens animam Deo reddidit, and bleſſinge himſelfe with the ſigne of the croſſe yealded vp the Ghoſt.* *In vita eius.* And S. Hierome exhorteth Demetriades often to make the ſigne of the croſſe, *Crebro ſignaculo crucis frontem tuam ne exterminator Ægipti in te* *Epiſt. ad Demetr.*

in te locum reperiat: thou muſt often and ſundrie tymes fortifie and defend thy Forehead with the ſigne of the croſſe, leaſt the exterminator of Ægipt finde place in thee. The lyke inſtruction he geeueth to the virgine Euſtochium. *Ad omnem actum ad omnem inceſſum manus pingat crucem: at euerie action, what ſoeuer you doe, at euerie tyme you goe forth, lett your hand make the ſigne of the croſſe.* And S. Anthonie exhortinge his monkes and followers to take courage to fight agaynſt the deuil and shewinge with what weapons they myght ouercome him, amonge the reſt putteth the ſigne of the croſſe: *mihi credite fratres vnico Sanctiſsmæ crucis ſigno debilitatus aufugit: beleeue me brethren with one only ſigne of the croſſe the deuil beinge weakned is put to flight.* Thus you maye ſee by the example of the Apoſtles by the practiſe of the ſaynets of the primatiue church, by the aduiſe and inſtructiō of the auncient fathers, this ceremonie to bleſſe our ſelues with the ſigne of the croſſe, and to inſtruct others to doe the like is not ſuperſtitious Idle or vn profitable, as proteſtants would haue it, vnleſſe they will accuſe the three Apoſtles of ſuperſtition and condemne the ſaynctes & Doctors of the primatiue church in their practiſe doctrine and inſtructiō thervnto: wherfor to conclud this ceremonie of takinge the right hand of the Infant or partie to be Baptiſed to deliuer and geue vnto him the ſignet ſeale or ſigne of our lord Ieſus Chriſt therby to protect and defend himſelfe from the aduerſe part the deuil and hereſie and remaine in the Catholick fayth, this ceremonie I ſaye is ancient profitable and conforme to antiquitie

de cuſtodia virginitatis.

Athenaſi, in vita eius.

tie the practiſe of the the Apoſtles and primatiue church. What reaſon then haue the proteſtants not only to condemne contemne and blot it out of their bookes, but alſo to forbid both younge and old to bleſſe them ſelues with the ſigne of the croſſe? ſure I knowe none but one, and that is to take awaye from Chriſtean people their armor of defence, that they may lye open to Satan and hereſie.

Cap. 15.

Whether the abrenunciation of ſathan and his Worckes and pompes be a Ceremonie approuable.

HAuinge ſpoken of the precedent ceremonies ſuch as are acted befor the chyld be brought to the font. Now we are to entreat of ſuch as are done and performed at the font. The prieſt takinge the chyld by the right hand, bringeth him into the church, ſayinge, *Enter thou into the temple of god that thou mayeſt haue eternal life and liue for euer.* And ſo beinge brought to the font, the prieſt extendeth his hand ouer him, the god father or godmother holdinge the chyld; then ſayeth the prieſt, *Abrenuncias ſathanæ. Doeſt thou renounce ſatan?* the godfather and godmother make anſwere *Abrenuncio. I do renounce him*; the prieſt proceedeth, *& omnibus operibus eius, and all his Workes? I renounce them all. & omnibus pompis eius, and all his pompes and pride? I renounce them.* For the proofe of this ceremonie we neede not much to ſtand

for

for it is manifest that it hath discended vnto vs from the Apostles by tradition and so continued in the church vntill this daye, and not contradicted by the Protestants. S. Clement the fyrst of that name and the thyrd pope after S. Peter in his constitutions speaketh of this ceremonie of the renunciation of sathan his workes and pompe. And S. Dionisius Areopagita conuerted by S. Paule in his ecclesiasticall Hierarchie in the chapter of baptisme Tertullian and others.

Lib. 4. Const. can. 41. & 42.

Cap. 13.

Whether multiplicitie of God Fathers and God mothers are necessarie.

BY the generall and ordinarie constitution and custome of the church, yf the Infant be a boye, on God Father is sufficient without Godmother, yf it be a wench or girle, on Godmother without Godfather: yet according to the custome of the countrie we maye admitte both, that is a God Father and a Godmother to on child, but not aboue. So pope Leo decreed: lett no man sayeth he come to receaue or take the Infant from the fonte and baptisme but one and that a man or a woman. Accordinge to this order hath the Tridentine Counsell made a reformation agaynst multiplicitie of God Fathers and God mothers and instituted that on was sufficient or two at the most. S. Dionisius calleth them *susceptores*, that is vndertakers for them whome they receaue out of the fonte in baptisme. And Tertullian calleth them *sponsores*, for

De Cõsecr: dist. 4. Cãnon plures. De refor. ses. 24. c. 2. De eccl. Hiero. c. vlt. Lib. de baptis.

for that they doe promiſe on the behalfe of the baptized. And ſome other call them *fideiuſſores* that is ſuerties for that they make themſelues pleadges for the baptized. *Aug. homil. 3. ad Neophit.*

Cap. 14.

VVhether the God Father is to geue the name vnto the child.

I Make no doubt of the queſtion but it hath allwayes bine a lawdable coſtome in the church, that the God Father doth impoſe or geue the name of the child. And the ancient chriſteans euer called them after ſome of the Apoſtles as Peter, Andrewe, Iames; or ſome other of the ſayncts, as Frances, Edward and ſo forth. It is a prophane cuſtome of late crept into our countrie to name their children after their ſurnames, as Hatton Dudley, Baggot, Braſe, Winter Talbot &c. Much more prophane is it to call them after hetheniſh names, as ſome haue vſed, contrarie to the cuſtome of the ancient chriſteans, and the conſtitution of the Counſell of Nice. *Can. 3.*

Cap. 15.

VVhat God Fathers and God mothers are bound vnto who Chriſten Children.

S Aynct Auguſtine exhorteth God Fathers and God mothers to remember that they are Suerties and pleadges for their ſpirituall children; and ſayeth that they are to inſtruct them *Sermo poſt paſc. hodier. dies.*

them in good workes and aboue all thinges that they learne the Apostles Creed, the Pater noster, and the tenne cõmandementes: and that they hold constantly the Catholike fayth and beleeue the doctrine of the church. S. Thomas conclusion is, that euerie on is bound to execut the office they take vppon them: but the God Father at the font doth take vppon him to instruct and teach the baptized: ergo he is bound to haue care of their instruction, more particularly when there is iust cause, as yf the baptised were to liue amonge Infidles, or amonge heretikes as nowe at this tyme our countrie standinge as it doth, euerie God Father is bound to haue a speciall càre of his spirituall children. But in christean catholike countries his charge is not so great, because ther is no danger in education, for the parents and pastors of their churches will see the children sufficiently instructed, and for this cause now there is no exception taken of the God Fathers and God mothers concerninge their sufficiencie to instruct. But in the primatiue church it was not so. For as Dionisius sayeth. *Oportet doctũ esse in diuinis: the God Father ought tobe able to instruct in the rudiments of Christean doctrine and beleife.*

3.p.q. 68.a. 8.

eccles. Hiera. c.7.

Cap. 16.

VVhether the vnction or annoyntinge of the breast and shoulders be allowable.

THe priest doth exequut this ceremonie in this manner, he taketh hollie oyle sayinge, I doe annoynt the vppon thee breast with the oyle

oyle of health, And between thy ſhoulders in Chriſt Ieſu our lord, that thou mayeſt haue life eternall. The reaſon of this ceremonie, as S. Ambroſe ſayeth is, becauſe he beinge annoynted vppon the breaſt and showelders, he is made a champion of almightie god, that he maye be able to wraſtel in gods cauſe and take courage and force agaynſt the enimie. And Innocentius the 3. of that name ſayeth, that the child is annoynted in the breaſt, that by the gyfte of the holy ghoſt he may expell from his harte, and caſt of error and ignorance that he may receaue the trwe Fayth, becauſe the iuſt man doth liue by faith. And he is annoynted betweene the ſhoulders, that by the grace of the ſame heauenly ſpirit, he maye ſhak of negligence and Idlenes, and take vppon him the exerciſe of good workes becauſe fayth without good workes is dead. therfor by the miſterie of fayth let cleanenes be in his breaſt, and by the exerciſe of good worckes, let fortitud of labour be vppon his ſhoulders. Yf this ceremonie of annoyntinge the breaſt and ſhoulders haue this ſignification to make vs champions of Chriſt, to encreaſe our fayth, to geue corage for the exerciſe of good workes. Why doe the proteſtants exile and banishe it out of their books? In verie deed maruel not therat, for of fayth they haue mad ſhipwrake, and for good workes they account them as not neceſſarie to ſaluation. And ſo they nether annoynt nor are annoynted as champions of Chriſt to fight agaynſt deuil or enimie, nor yet to make them ſelues nimble or fitt for the exerciſe of good worckes. And of this vnction of holly

lib. 1. de Sacramẽt c. 2.

lib. 1. decre. tit. 15. de ſacravnctione. can. cũ veniſſent.

Homil. 6. c. 2. in Epist. ad Colloss.

oyle speaketh, approueth and alloweth S. Chrisostome. And S. Girile Cataches. 2. mistagog And to proue it to haue discended by tradition from the Apostles we haue an Apostolicall constitutione recorded by S. Clement. lib. 7. const. Apost. c. 23. And for breuitie sake I remite thee to read the 3. Homilie of S. Augustine to the Neophits or newly baptised.

Cap. 17.

VVether profession of faith be necessarie befor baptisme.

Concerninge this ceremonie I haue spoken befor in the forth book and fith chapter; That men of vnderstandinge beinge conuerted to the Christian fayth are to make profession of their fayth with their owne mouth at the interragotorie of the priest befor they be baptized. But children and Infants becausse they are not able to make answere for them selues, not as yet haue not vnderstanding, make profession of their faith by the mouth of the church, or by the mouth of the godfathers and godmothers or standers by: therfor when the priest asketh them and maketh these interragotories, lib. 2. offic. c. 24. *Credis in deum patrem omnipotentem &c. Doest thou beleeue in god the father almightie, and doest thou beleeue in Iesus Christ his only sonne our lord who was borne and sufferd, and doest thou beleeue in the holy ghost, the holly Catholick church, the communion of saynctes, the remission of synnes, the resurrection of the flesh and the lyfe eternal after death.* Vnto which answere is made by the mou-

mought of the godfather. *Credo, I doe beleeue* Therfore Iſidorus ſayeth, *paruuli alio profitente baptizati ſunt, quia adhuc loqui vel credere neſciunt. children therfor are baptized a nother makinge profeſſion of faith for them becauſe they knowe not as yet, nether can they ſpeak or beleeue.* Wherfor we conclud that this ceremonie of profeſſion of fayth is neceſſarie not only in mé of vnderſtadinge who are conuerted to Chriſteanitie and are able in their owne parſons with harte and mouth to profeſſe the ſame, but alſo it is required in Infants and children, and becauſe they can not performe it with their owne mouth and hart, the church their mother lendeth them her mouth and tounge to ſpeak and profeſſe the fayth for them. For the Antiquitie of it and that it was an Apoſtolicall tradition, I will only note tow authers who were in the Apoſtles tyme as *S.* Clement. lib. 7. conſtit. can. 39. 40. & 41. and S. Dioniſius. de eccl. Theologia c. 2.

CAP. 18.

VVether Immerſion or dippinge of the Infant be neceſſarie.

WE muſt diſtinguiſh between caſe of neceſſetie and ſolemne celebration of the Sacrament. For baptiſme beinge the only ſole ordinarie means of ſaluation, the Catholike church doth not ſtand vppon ſolemnities rites and ceremonies; but in caſe of neceſſetie as in danger of death, requireth only the ſubſtance and eſſence of baptiſme tobe per-

formed, that is, the matter and forme to be dewly executed: wherfor seeinge water is the matter of this Sacrament and assumed to the ablution and washinge of the bodie, wherby is signified the internal washinge of the soule: ther is no doubt but incase of necessetie, or for some other respect, baptisme maye be ministred not only by Immersions or dippinges three or one, but also by aspersion, sprinklinge effusion or pooringe of water on the head or face of the child or partie to be baptized. as for example when ther is little or smale quantitie of water, or vrgent necessetie of baptisme, or the prieste be sickly or weake, not able to beare the child, or on the other syd the Infant be so feable that it might be dãger to dippe it. In these càses immersions or dippings are not necessarie, but it shalbe sufficient to poore or laye water vppon the head or face of the baptised. So that we may conclud that immersions are not absolutly necessarie; yet without case of necessetie in solemne ordinarie, or publick baptization, vppõ wilfulnes, negligence or contempt, to omitt or neglect immersions were a grieuous mortall synne: becausse it is an aunciẽt rite and ceremonie cõmaunded by the church, and also becausse it is so significant a ceremonie, and so cõfigurat to the passion of Christ as is pregnant and proued by Scriptur and fathers. S. Paule compareth the baptised to those who are layed in the sepulcher with Christ and rise withhim to glorie. All we sayeth he, who are baptized in Christ Iesus, in his death we are baptised, for we are buried together with him by baptisme vnto death, that as Christ is risen from the dead by

the

the glorie of his father, ſo we alſo may walke in newnes of lyfe. And therfor ſayeth S. Chriſoſtome, we are as it were layed in a ſepulcher when we are ſubmerſed and dipped in the font *& vetus homo ſepelitur*, and theold man is buried ſubmerſed and hidden, then after ariſeth and aſcendeth the new man moſt liuely, then doth immerſion repreſent the figure of the ſepulcher of our lord, wherfor a ceremonie not to be contemned. Alſo by immerſion the whole bodie is washed and dipped: who feeleth not but by the effects originall ſyne doth work the whole bodie is infected. What inconuenience then were it, yf the whole bodie be dipped and washed with the water of baptiſme. You will ſaye the head is the principal part of mans bodie becauſe therin are moſt vigent and liuely the internal and external ſenſes of man, as vnderſtandinge, witte, memorie, ſight, hearinge and ſmellinge: wherfor it is ſufficient that water be layed vppon the head or face of the child. Trwe it is indeed in caſe of neceſſitie, or when conueniently immerſion can not be, but you muſt learne to diſtinguiſh, as I ſayed befor between vrgent cauſe, and ſolemne ordinarie Chriſteninge. *Homil. 24. in Ioan.*

Cap. XIX.

Wether one or trinall immerſions are to be vſed in baptiſme.

THe church of god ordinarely doth vſe and cōmaund three immerſions or dippings of the child. Wherfor although one myght ſuffice

yet it were agreat synne to infringe and breake the rite and ordinarie custome of the church. By three immersions is signified the trinitie of persons in God, that is, the Father the sonne, and the hollie ghost, and as the forme doth geue so the immersions followe. Also becawse S. Paule sayeth that by baptisme we are sayed to be buried with Christ, therfor the three immersions are done to signifie the three dayes Christ was in the sepulcher. wherfor S. Augustine in a sermon he made to the new baptised hath these wordes, *recte tertio mersi estis &c.* You who haue receaued baptisme in the name of the trinitie, rightfully you are three tymes dipped, and with reason also bee thrice dipped who haue bine baptised in the name of Iesus Christ who the thyrd daye rose from death, for that thyrd immersion doth expresse the type and figure of our lordes buriall, by which you are consepulted and buried together with Christ in baptisme, thus much S. Augustine. And to the same effect speaketh S. Hierome, *ter mergimur &c.* We are three tymes diped that the mysterie of the trinitie may be shewed and appeare. And we are not baptized in the names, in the plurall number but in the name in the singular number, wherby is signified on God: wherfor although we are thrice dipped to declare the misterie of the trinitie, yet it is but one god on baptisme, *vnus Deus vnum Baptisma*, one god, on baptisme. Also S. Gregorie wrytinge vnto Leander bisshope in Spayne doth approue three immersions, and also not disallowe yf there be but one. So that for this ceremonie of three immersions we haue

Rom.6.

Serm.3. & 4. ad Neophitas.

lib. Epist. 41.

ue

ue three Doctors of the church S. Hierome S. Auguſtine and S. Gregorie beſides theſe there is an Apoſtolicall conſtitution, as recordeth S. Clement which doth depoſe that prieſt who ſhall baptize without trinall immerſion: by reaſon of ſome hereticke in the verie begeninge and infancie of the church, who baptized not in the name of the trinitie, but only in the death of Chriſt, and becauſe Chriſt dyed but once, he would vſe but one immerſion. You maye obiect that in the forth Counſell of Toledo, baptiſme was commaunded tobe effected with one immerſion. I aunſwere, it is trwe it was ſo commaunded, and this was to avoyed the ſcandall of ſchiſme and the vſe of hereticall doctrine, wherfor S. Gregorius ſayeth baptiſme may be effected with one immerſion to ſignifie one deitie in three parſons. And this was at that tyme done becauſe ſome Arrians began to baptiſe with three immerſions, not to ſignifie as the Catholikes did the three parſons in one deitie, but to ſignifie three naturs, which was to make the ſonne and the holly ghoſt not to be of one ſubſtance with the father; wherfor one immerſion was permitted in Spayne by S. Gregorius and alſo commaunded by the counſel of Toledo becauſe theſe hereticks ſhould not thinck that Catholicks did vſe the trinall immerſion to cõfirme their doctrine. And therfor all Catholicks of that countrie at that tyme agreed to vſe but one immerſion, but now that occaſion of one immerſion being taken awaye all Catholick coũtries ordinarely doe returne to the auncient coſtome of the primatiue church and doe pra-

Can. 49.

ctise and commaund three immersions. and this power and right the Catholick church hath and euer had concerning ceremonies & rites to alter as occasion by heretickes was geuen to edification. But for any essentiall parte of any sacrament, she newer hath nor can alter or permitt to be altered vppon any occasion whatsoeuer: for the essentiall part Christ himselfe instituted and leafte the rites and ceremonies to his church.

Cap. 20.

Wether the vnction with holie chrisme on the crowne of the head after baptisme be allowable.

NOw being come to our thyrd diuision of ceremonies which are to be done and acted after baptisme, you shall vnderstand that they are three in number, which the Catholick church doth specially practise; The fyrst is vnction with holy chrisme vppon the topp or crowne of the head. The second is the chrisome or white garment which is put vppon the baptised. The third is the taper or waxe candle light and burning beinge geuen and putt in the right hand of the baptized. All which three the Protestants neglect or contemne as vnprofitable, not honorable nor significant, and haue quiet blotted them out of theire bookes. Concerninge the fyrst. Soe soone as the child is taken out of the font, the prieft doth annoynt him not with holy oyle as before on the breast and shoulders: but with holy Chrisme and that on the crowne of the head; to signifie that now he is become a Christeā and so called of Christ, which

which is as much as vnctus, annoynted; and therfor an annoynted Chriſtean, and then he vſeth this oriſon or prayer. *God omnipotent father of our lord Ieſus Chriſt, who hath regenerated thee of water and the holy ghoſt, and alſo who hath geuen thee remiſſion of all thy ſynnes, he doth annoynt the with the criſme of oyle of health into life everlaſtinge.* S. Ambroſe after this ceremonie is perfected ſayeth to euerie Chriſtean man. *vnctus es quaſi Athleta Chriſti.* Now thou art annoynted as the champion of Chriſt vnto life eternall. And Rabanus wryteth to this effect, after ſayeth he, the child is taken out of the font preſently he is ſigned *in cerebro*, in the crowne of the head with ſacred Chriſme together with the prayer of the prieſt, that he may be made partaker of the kingdome of Chriſt, and of Chriſt be called a Chriſtean. S. Ambroſe goeth farther and asketh the queſtion. *Quare Caput?* why haſt thou receaued oyntment and holy Chriſme vppon thy head? he maketh the anſwere and geueth the reaſon *quia ſenſus ſapientis in capite eius.* becauſe the ſenſe and vnderſtandinge, the eyes of the wiſe are in his head, And thus much to ſhewe how ſignificant this ceremonie is. Now for the antiquitie therof that it was vſed in the primatiue church, we haue amonge the decrees and rites of the church which were published and inſtituted by S. Sylueſter the fyrſt pope of that name who baptiſed Conſtantine the great and fyrſt chriſtean Emperor; *vt præsbiter baptizati Chriſmate ſummum liniret verticem.* That the prieſt ſhould annoynt the crowne of the head of the baptized, with chriſme.

lib. 3. de Sacramentis t. 1.

lib. 3. de ſacra. c. 1. & 2. Eccleſ. 2.

Alſo

in dialogo contra luciferanos.

Also S. Hierome reporteth that in his tyme, it waz not lawfull for the priests to baptise without chrisme. What reason then haue the protestants of this age not to allowe, but to neglect and contemne so significant a ceremonie I knowe no reason but one because they are not *uncti domini*, the annoynted of our lord. And as the Spayniards commonly saye *Christeanos may no veros Christeanos*. Christeans by name, but not trwe Christeans in dead, but misbeleeuers of Christian misteries, contemners of the rites and ceremonies of the Christean Catholick church.

CAP. XXI.

Whether the vse of puttinge vppon the baptised the white garment be not significant.

THe vse of this ceremonie of clothinge the baptised with a white vesture or garment or with a linnen cloth commonly called the chrisome, as the manner and custome of our countrie of England hath bine, is on this forme. The priest after he hath annoynted the baptised vppon the head, taketh the chrisome or white garment and sayeth, *Accipe vestem candidam &c. Receaue and take the bright, white holly and immaculate vesture, which thou mayest carrie befor the tribunal of our lord Iesus Christ and that thou mayest haue life eternall and liue for euer.* this is the ceremonie with the prayer. The sacred scripture doth often allude to this cere-

ceremonie of white veſtments and clothinge. And fyrſt in Chriſts transfiguration did not his garments turne and become white as ſnowe? *Matth.* 17. And the Angelicall veſture was it not white when they appeared to the holly women the three *Maries* at the ſepulcher of our lord the daye of his reſurrection? alſo when they ſpake to the Apoſtles after the Aſcenſion of Chriſt they were all in white. *Luc. 9. Mar. vlto. Act. 2.* And how often doth S. Iohn in the Apocalips diſcribe the ſayntes to be clothed in white garmentes, white ſtolles, white robes. *Apoc.* 3. In the thyrd chapter it is ſayed, that there were ſome in the church of Sardis, who had not after baptiſme defiled their garmentes with deadly ſynne, and thoſe are they who ſhall walke with god in whites, *ambulabunt mecum in albis*, becauſe they are worthie. he that ſhall ouercome, ſhall thus be veſted in white garments, and I will not putt his name out of the book of lyfe. Alſo he deſcribeth how he ſawe the foure and twenty ſeniors about the throne clothed in white garments. *Apoc.* 4. alſo he declareth that the ſoules who were vnder the alter had white ſtolles geuē them euerie one had on. *Apoc.* 6. And the multitud of ſaynēts ſtandinge befor the throne in the ſight of the lambe were all clothed in white robes. *Apoc.* 7. The white veſture which is geuen immediatly after baptiſme to the baptiſed hath three or foure ſignificatiōs deduced out of Scriptur. Fyrſt it is geuen in the memorie and ſigne of the glorious reſurrection, for all thoſe who are regenerated and borne agayne by baptiſme, are capable and may be made partakers of Chriſts glorious reſurrection, and ſo to walk with god in whits.

Se-

Secondly to ſignifie what we haue gotten and obtayned by baptiſme, that is innocencie, a-white ſoule, cleane washed from all ſpottes and ſtaynes of ſynne. Thyrdly to ſignifie and putt vs in mynd, of that puritie of lyfe which euerie one ought to obſerue and keepe after
Rom. 6 baptiſme, accordinge to that of S. Paule, that we maye walke in newnes of lyfe; Forthly and laſt of all, to putt vs in mynde of the glorie of the next life, for there we muſt be ſtandinge in the ſight of the lambe clothed in white robes, For *nullum coinquinatum* nothinge defiled shall enter into heauen, and thus much for the ſignification. Wherfor I doubt not but that I maye conclud this ceremonie to be ſignificant to haue his inſtruction and ſignification. Now for the antiquitie we haue the teſtimonie of S. Dioniſius in his eccleſiaſticall Hierarchie, and the ſame confirmeth S. Ambroſe lib. *de ijs qui initian: miſte c.* 7. Alſo of auncient tyme the octaue daye of paſcha or Eaſter, is and was called *dominica in albis, the ſounday in whites*, becauſe after that daye the Neophits, that is to ſaye thoſe who were newly baptiſed, ether vppon Eaſter euen or vppon the daye, beinge clothed at their baptiſme in whits, did vſually on the ſoundaye after put of thoſe white garments. *Ita tamen*, ſayeth S. Auguſtine, *vt candor qui in habitu deponitur, ſemper in corde teneatur.* But ſo notwithſtandinge, that the puritie and whitnes which the garment did ſignifie, although layed awaye in the habite, yet allwayes to be kept and repoſed in the harte and mynd. The Roman church, the mother church of this part of the world, ſolemnely doth

Sermo deoctaua paſchalis.

doth obſerue euen vntill this daye this ceremonie; And ther you ſhall ſee from Eaſter daye vntill the ſounday after, the Neophits, or new baptiſed Iewes, to walk in their white garmẽts. And all other Catholick countries omitt not this ceremonie: what may we imagin myght moue the proteſtants, to contemne neglect and deride this ceremonie, ſo ſignificant and ſo generally practiſed throughout Chriſtendome. I can ſay nothinge but that they are coinquinated with ſchiſme from their mother church, *Candidi non ſunt*, they are not white.

Cap. XXII.

Wether the geuing of the waxe candle light into the hand of the baptized be a ceremonie vnprofitable.

THe order of this ceremonie is, that the prieſt after the white garment geuen he taketh a taper or waxe candle light, and putteth it into the right hand of the baptiſed ſayinge. *Accipe lampadem ardentem &c. Take and receaue the burninge and irreprehenſible lampe, keepe thy baptiſme, obſerue the commaundements, that when our lord ſhall come to the mariage thou mayeſt meet him together with the ſayncts in the heauenly hall, that ſo thou mayeſt haue eternall lyfe and liue for euer.* The meaninge of this ceremonie is, and ſo the church intendeth to inſtruct, that the baptiſed hath geuen him by this ſacrament the light of fayth, and the light withall of gods grace, that he maye and ought therby to worke the works of light and virtue, and not of darknes and ſynne, accorge to that ſayinge of chriſt, let your light ſhine before

Matth. 5. before men, that they may see your good works and glorifie your father which is in heauen. And also that they haue alwayes their lampes readie in their hãdes, light and full of oyle that when the bridegrome cometh they may be readie to enter in with him: alludinge vnto the parable of the fiue wise virgins. For the lampe will not serue the turne without light and oyle, which is as much to saye, that fayth is dead without the oyle of charitie and good worcks to lighten it. And therfor the gate was shut agaynst the foolishe virgins; so that they could not enter, nor would be knouen, becausse they had no oyle nor light in their lampes: wherfor I conclud that this ceremonie of gevinge a taper light in the right hand of the baptized to be profitable; comfortable and significant. What is the reason then that the protestantes forsake this ceremonie, blot it out of their books, will haue no light in their churches? I feare me although they beare the name of Christians, yet they are become darknes, they wilbe lampes without oyle, or light which is contrarie to Scriptur and reason; lett them take heed the gate be not shut agaynst them, and that in the latter daye they will not be knowen of Christ and to their confusion, they heare not that voice *Nescio vos.* I knowe you not. I praye god lightẽ their parts and geue them vnitie of fayht, that we may once be all mẽbers of one Catholik and Apostolik church, and therin to haue the trwe vse of the sacraments with the rits and ceremonies therof Amen.

Matth. 25.

EPI-

EPILOGVS.

IN this treatiſe gentle reader, hath binne briefly shewed and by queſtions declared vnto thee, what baptiſme is, the effects therof, the matter, the forme, the miniſter, the partie baptized, and finally the reaſons of the rites and ceremonies, and with all howe honorable, ſignificant, profitable, and comfortable they are to chriſtian people. The lyk may be declared of the other fyxe ſacraments, but not to be expected at my hands. For I will promiſe no more then I meane to performe. The catholik church hath euer mayntayned ſeauen ſacramẽts, which chriſt himſelfe and no other could inſtitute. And this was the bountie and goodnes of our ſauiour chriſt, therby to aſſiſt and comfort man to make this his paſſage in this vale of miſerie. So that chriſt would not leaue vs without a remedie all the tyme of our life, euen from the houre of our birth vnto the daye of our death, baptiſme at our birth, Confeſſion, the Euchariſte with the other ſacraments all the middle of our life, and extreame vnction at our death. It is wonderfull to conſider, what eaſie way the proteſtans haue found out, they haue cutt of fiue of theſe ſeaven ſacraments, and would ſeeme to retayne only two. But in verie deed they haue but bare one, And that is baptiſme, which is allowed to be miniſtred by them and of them in caſe only of neceſſetie. And this one which they retayne, god knoweth they haue pilled and pouled, and the puritans iſſuinge from them haue endouered to roote it quit vp,

as

as may appeare by this precedēt treatise. As for the lords supper as they call, it it is with them no Sacrament for they haue no cōsecration, no change of bread into the bodie of Christ, bread befor and bread after, you maye make as good a Communion ar home in takinge bread at breakfast, in memorie that christ dyed for you. And as concerninge the rites and ceremonies of the Catholick church, dayly in their pulpits they baye and barke at them; that they are combersome, troblesome, to manie in number, superstitious: what wilbe the end of this? what tēdeth this vnto? surely to extinguish all externall honor of christ, all communication of Sacraments, and all assotiation of christean people in rits and ceremonies of religion. But S. Augustine shall answere these kind of men and so I will end. Some fewe, sayeth he, Sacraments and ceremonies we haue for many in the tyme of moyses law, most easie to be done, most honorable for signification and most cleane and pure to be obserued and kept, and such as our lord him selfe hath instituted, and Apostolicall discipline deliuered.

de doctrina Cŷristiana. lib. 3. c. 9.

LAVS DEO VNI ET TRINO
23. Iunij 1614.

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Cap. 13. Whether multiplicitie of godfathers and godmothers are necessarie. pag. 184.

Cap. 14. Whether the godfather be to giue the name to the childe. pag. 185.

Cap. 15. What godfathers and godmothers are bound vnto vvho christen children. pag. 185.

Cap. 16. Whether the vnction or anointing of the breast and shoulders, be alovvable. pag. 188.

Cap. 17. Whether profession of faith be necessarie before baptisme. pag. 188.

Cap. 18. Whether immersion, or dipping of the infant, be necessarie. pag. 189.

Cap. 19. Whether one, or trinall immersions are to be vsed in baptisme. pag. 191.

Cap. 20. Whether the vnction with holie Chrisme on the crowne of the head after baptisme be allowable. pag. 194.

Cap.

Cap. 21. *Whether the vse of putting vpon the baptised the white garment, be not significant. pag.* 196.

Cap. 22. *Whether the giuing of the wax candle ligth in to the hand of the baptised, be a ceremonie vnprofitable* *pag.* 200.

Epylogus *pag.* 201.

The errors, thus correct. pag. 50. *lin* 23. *whit, with. pag.* 51. *lin* 15. *whit, with. pag.* 62. *lin.* 4. *absoutlie, absolutlie pag.* 68. *lin* 32. *ba, be. pag.* 98. *lin.* 1. *bing, being. & ibid lin.* 1. 2. *it no, it, is no. pag.* 101. *lin.* 12. *thee, three. pag.* 108. *lin.* 7. *tui, zu. ibid lin.* 12. *kind, king. ibid lin* 28. *And were, and we were. pag.* 110. *lin* 28. *wiched wicked. pag.* 135. *lin* 31. *grawing, gnavving. pag.* 148. *lin.* 8. *fait, faith. pag.* 153. *lin* 30. *die did. pag.* 154. *lin* 32. *statie, flatte. pag.* 167. *lin.* 19. *yet, that. Ibid lin* 23. *yet, that.*

Some other faultes which are of lesser importance, I dout not but thou thyselfe in the reading, wilt easilie correct them.

A DOVAY,
par PIERRE AVROI, au
Pelican d'or. Anno 1614.

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A., O.

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